STORY OF THE ADVENT MESSAGE





ANDROSS

Story of the Advent Message



THE THREEFOLD MESSAGE

"I Saw Another Angel Fly in the Midst of Heaven, Having the Everlasting Gospel to Preach unto Them That Dwell on the Earth." Rev. 14: 6.

Story of the

Advent Message

Prepared for
The Young People's Missionary Volunteer Department
of the General Conference of Seventh-day
Adventists

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INTRODUCTION

THE Christian church is the most important institution in this world. It is the body of Christ on earth, of which He is the Head. It is maintained for the edification and perfection of His people, and as an agency for carrying to a lost world the good news of salvation from sin. As such, the church is the object of God's special care. It is the family of God on earth, who unite with the family in heaven in the worship of their King and in carrying forward His purposes for mankind.

"The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—"*Testimonies to Ministers,*" *p. 15.*

An institution so dear to the heart of God should be dear to the hearts of His people; and children and young people should early have instilled into their hearts love for and loyalty to the church.

Aside from a knowledge of the great truths of salvation as taught in the Bible, nothing will be more helpful in holding the loyalty of the young people of the advent message than an acquaintance with the marvelous story of the rise and progress of the movement, and the daily unfolding providences of God in its onward march to the uttermost parts of the earth.

So the church has set before its youth a Standard of Attainment,—a mark of proficiency in Bible doctrines and denominational history, which they are all asked to reach. It is our ideal that every Missionary Volunteer should become a Member of Attainment. Good progress has been made. All round the world, in groups and alone, we find young people studying for these important examinations. Nearly 13,000 certificates have already (1924) been issued to the young people of many lands, including Japan, Korea, China, the Philippine Islands, Australia, New Zealand, India, Africa, and South America, as well as Europe and North America.

But for years we have felt the need, in this work, of a young people's story of the advent movement. That need has now been met in this book, written in the usual lucid and attractive style of its author. It is sent forth by the Young People's Missionary Volunteer Department of the General Conference, with the prayer that it may be helpful to our youth everywhere, presenting to them God's great plan for these closing days of the world's history, and His purpose for them in this —

"grand and awful time,
In an age on ages telling —
To be living is sublime."

M. E. KERN, *General Secretary,*
Young People's Missionary Volunteer Department.

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FOREWORD

MANY have helped in the preparation of this book. First stand those whose writings have made its preparation possible. "The Great Second Advent Movement," "The Life of William Miller," some unpublished manuscripts, "Our Story of Missions," "An Outline of Mission Fields," The Year Book, old files of the *Review and Herald,* and books on the early advent movement have been particularly helpful. "The Great Controversy," "Early Writings," "Life Sketches," "Life Incidents," and "Pioneer Stories" have also contributed to its pages. Aside from this, secretaries in the General Conference office have provided data concerning their respective departments. And grateful acknowledgment is due Elder C. P. Bollman for his work in collaboration and final preparation of the manuscript for the press.

The Missionary Volunteer Department, under whose auspices this volume has been prepared especially to help our young people in their study for the Standard of Attainment, realizes that it is not sending forth a complete, exhaustive history. Our aim has rather been to tell enough of the facts to give our youth a fairly comprehensive picture of the development of the advent movement, and enough of the thrilling experiences to clothe the bare facts and join them together into the story of one great movement reaching out farther and farther as it envelops the earth.

It has also been our effort to make the book a sort of reception hall, where our young people may meet some of the heroes of the cross in the advent movement. It is a matter of regret that we cannot crowd many more into this space, and that so few of our noble women in the army of Prince Emmanuel are present in this reception hall. Somehow, so many of them hide behind their husbands and escape the press, thus making it difficult to learn of them. But in the great reception hall of heaven, the faithful women who have given their all, in the home or in other fields of service, as well as the men who have made the same investment in the King's business, will receive the sweet words of the Father's commendation as He welcomes home His children.

This book is sent forth with the earnest prayer that it may inspire every reader with a determination to be present at the reception; and I firmly believe that the better our young people know the

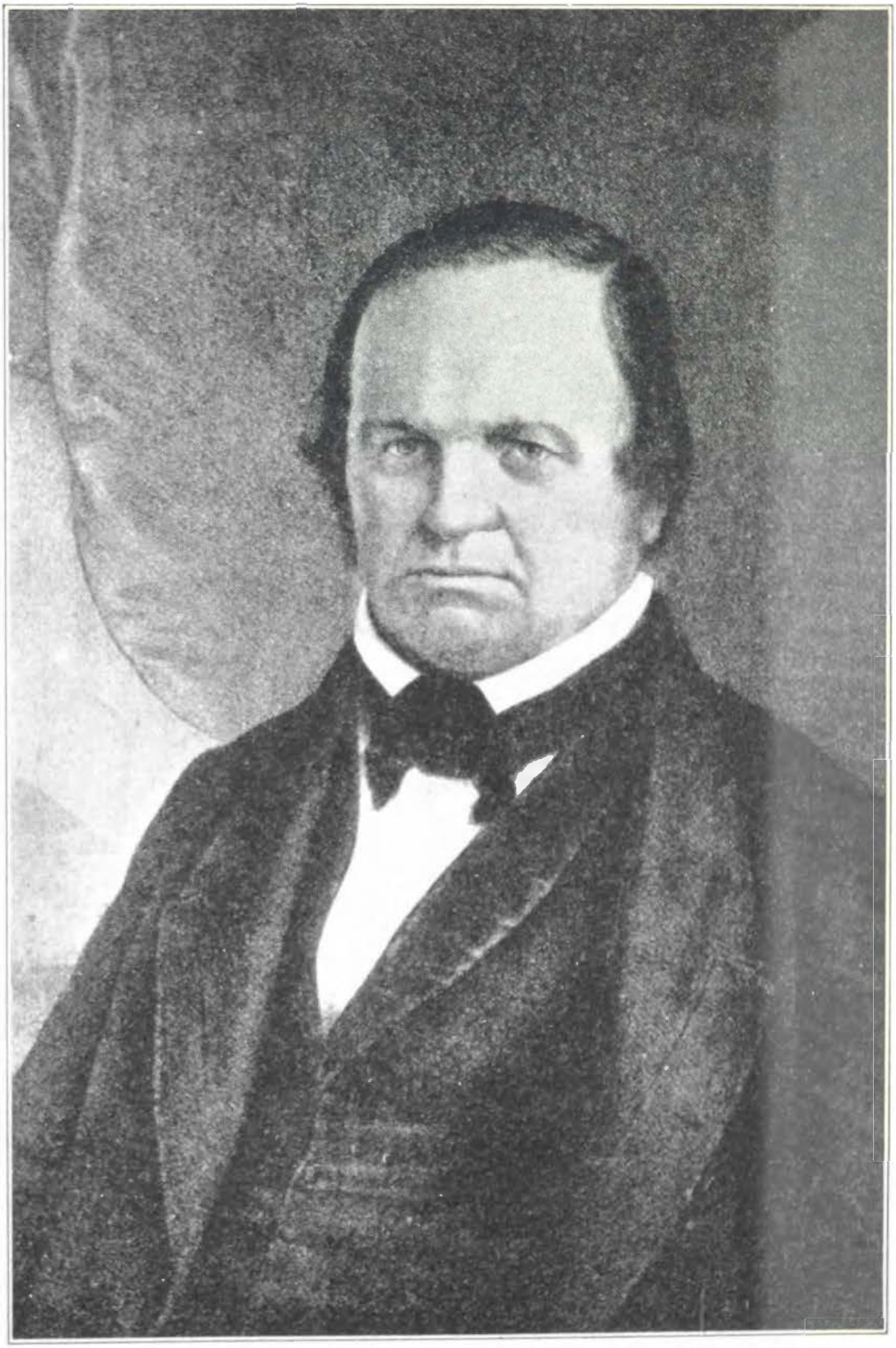
history of the advent movement, the greater will be their appreciation of the church of God and the stronger their determination to triumph with it; for just as there is blessing hidden for us in the history of ancient Israel recorded in the Book of books, so strength, encouragement, inspiration, warning, and guidance are found in abundance in the history of God's remnant people.

Surely every one who would become a worker, or who desires to render better service, should become acquainted with our history, for "the Lord wants men who see the work in its greatness, and who understand the principles that have been interwoven with it from its rise."—"*Gospel Workers*," *p. 163, ed. 1915.* In speaking of the importance of knowing our history, Mrs. E. G. White wrote some years ago:

"Reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. *We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.*"—"*Life Sketches*," *p. 196, edition 1915.*

M. E. A.

To our Young People in the Advent Message who love the faith once delivered to the saints, and who are striving to become workmen whom God can approve.



WILLIAM MILLER

"Neither Time nor Ridicule Could Dim His Vision of the 'Blessed Hope.'"

CHAPTER I

THE MORNING STAR OF THE ADVENT MOVEMENT

CALLED TO HIS MISSION

LOOKING back just beyond the point where the boundary lines of our denominational history converge, we see the lone figure of a God-fearing man going forth to tell others the message that is burning in his own breast. By God's great prophetic clock, "the fulness of the time had come" for that message to be given to the world; and William Miller was the man whom God had called to lead out in this work in America. For weeks, months, yes, for years, the command, "Go tell it to the world," had been impressed more and more deeply on his heart. Again and again he had said, "I can't go, Lord." But finally, late in July or early in August of 1831, the struggle ended. William Miller covenanted with God to go if He would open the way by sending him invitations to speak. Of this experience he writes:

"Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation."—*"Life of William Miller," by James White, p. 79, ed. 1875.*

The test, however, came within an hour, when Irving Guilford, his nephew, arrived and asked him to go to a church sixteen miles away, and speak on the coming of the Lord. Surprise gave way to rebellion. And rebellion quickly ripened into a determination to break his covenant. Still he could not say, "No." Without giving the boy who had brought the message any answer, he hastened in great distress to a near-by grove. William Miller himself says:

"I struggled with the Lord about an hour, endeavoring to release myself from the covenant I had made with Him; but I could get no relief. . . . I finally submitted, and promised the Lord that, if He would sustain me, I would go, trusting in Him to give me grace and ability to perform all He should require of me. I returned to the house, and found the boy still waiting. He remained till after dinner, and I returned with him to Dresden."—*Id., p. 80.*

The next day, the first Sunday in August, 1831, William Miller entered publicly upon the work of proclaiming the advent message; and what was the result? He subsequently confessed:

"As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present."—*Id., pp. 80, 81.*

This first lecture given at Dresden, N. Y., touched hearts, and William Miller was earnestly requested to remain and lecture there during the week. This he did. People flocked in from neighboring



THE MORNING STAR

As the Morning Star Heralds the Coming Dawn, so Did William Miller Herald the Soon-coming Saviour.

towns, and there were many conversions. A week later, when he returned to his home, another invitation awaited him.

William Miller had crossed his Rubicon. He had entered upon the work to which the Lord had called him, and there was no occasion now to doubt his mission, for doors were opening much faster than he could enter them. From all directions came urgent invitations to write and to speak. Surely he had never dreamed in his earlier days of becoming the leader in a great second advent movement, but God had a plan for his life; and now, before proceeding farther, let us look back and see how God trained a humble farmer for such important service.

EARLY LIFE OF WILLIAM MILLER

William Miller was born Feb. 15, 1782. There were fifteen younger brothers and sisters; so we are not surprised that very few school opportunities could be accorded to William. But he had a thirst for knowledge that finds a way or makes one for training. So he took a course in "Pine-Knot University." Night after night he studied assiduously before the open fireplace, when all the other members of the household were sound asleep. Later, when the family circumstances somewhat improved, William was given a room of his own, and here, with the help of a tallow candle, he pursued his studies diligently. He longed for a college training. This longing he once ventured to express in a letter addressed to a benevolent man of means; but the letter was never sent. William's father objected. However, this honest appeal for help touched him deeply, and made him very sympathetic toward his ambitious son's efforts to obtain an education.

Early in life William Miller showed elements of leadership. When he married, at the age of twenty-one, his home in Poultney, Vt., became a very popular place for young people to gather. He was soon drawn into village politics, and filled different offices. He was a faithful student in the village library. This brought him in touch with other studious men, who unfortunately influenced him to study the writings of Voltaire, Paine, Ethan Allen, and other skeptical authors. He studied closely, and at length became an avowed deist. However, his biographer tells us that "in the days of his greatest devotion to deistical sentiments, he desired something better." For twelve years, 1804-16, he wandered in the maze of unbelief, feeling that while he could not get away from his deistical views, neither could he fully abandon the Bible till some one could give him something more worthy of his trust.

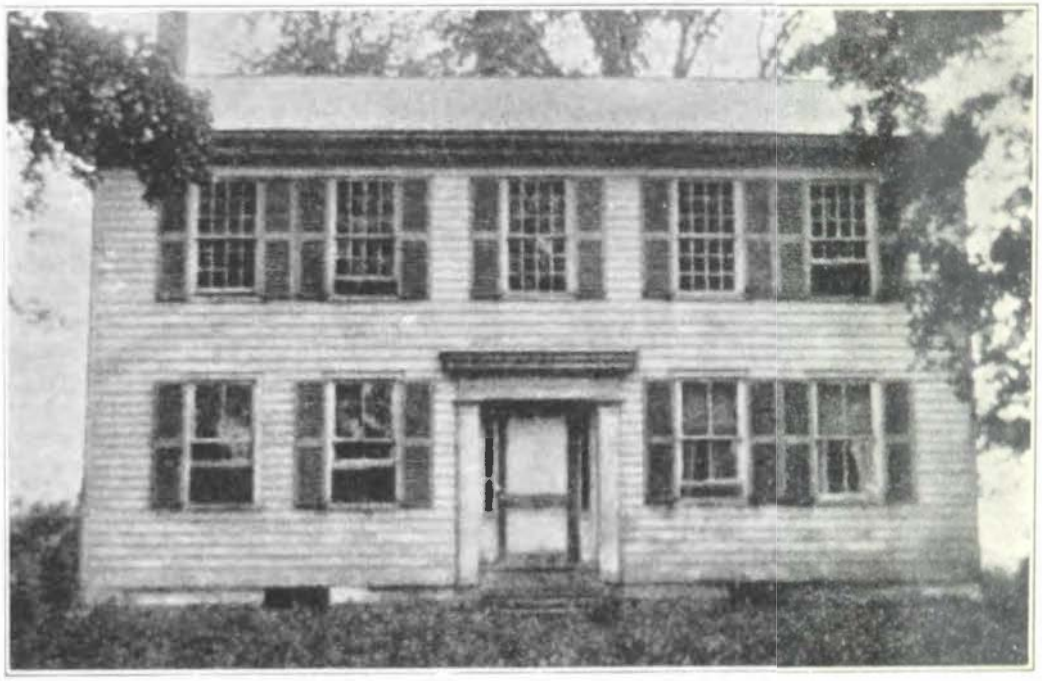
In this frame of mind William Miller entered the War of 1812, meanwhile continuing his studies. In 1813 he was made captain. His life in the army was a busy one; but not too busy for him to think. The daily events weakened his confidence in his deistical views, and lifted his eyes heavenward. He felt the hand of an Infinite Being over him; and perhaps it was this that preserved his high moral standards from being corrupted perceptibly by army life.

Immediately after leaving the army, he moved to Low Hampton, N. Y. Here, after canceling the mortgage on his mother's place, he bought a two-hundred-acre farm for his family. His home, still a popular resort for the youth, was also a place of welcome for the itinerating minister as well as for his deistical friends. William

Miller attended church, and occasionally, in the absence of the minister, he would read the sermon for the day. As his custom had been in former years, so now he still devoted his leisure time to reading, while the struggle within his heart was ever increasing as passing years pressed upon him thoughts of the end of the way.

CONVERSION AND PREPARATION FOR LEADERSHIP

It was one Sunday morning in the fall of 1816, while reading the sermon in church, that William Miller's inward feelings overpowered him. He could not continue. He took his seat. An epoch



William Miller's Home at Low Hampton, N. Y.

had closed in his life; another was opening before him. As Saul was intercepted on his way to Damascus, so William Miller was halted in the reading of that sermon. "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind." In that vision he saw the Saviour as He was, and could resist His pleadings no longer. He became a thoroughly converted man, and like Abraham, he immediately erected the family altar in his home. His Christian relatives rejoiced, while his infidel friends mourned the loss of a standard-bearer.

"How do you know the Bible is true?" asked one of his unbelieving friends, when William Miller told him that he had accepted Christ as his personal Saviour. Brother Miller well knew how his

friend felt about the Bible. After talking at length, he said, "Give me time, and I will harmonize all these apparent contradictions to my own satisfaction, or I will be a deist still." He then devoted himself to earnest, persevering, prayerful study of the Bible, being resolved to know for himself the Guidebook from earth to heaven. Laying aside all preconceived ideas, he let the Bible explain itself to his mind under the Spirit's guidance. Just here was laid the corner-stone of the firm foundation upon which William Miller stood later as a reformatory leader.

After two years of such study, Brother Miller had discovered several important truths, one of which was regarding the second advent of Christ. He was thoroughly convinced that the Bible was its own interpreter. To guide him in his study, he laid down fourteen very helpful rules, with Bible proof for each. No. 14 reads in part as follows:

"The most important rule of all is, that you must have *faith.* It must be a faith that requires a sacrifice, and if tried, would give up the dearest object on earth, the world and its desires,— character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's Word, it would show our faith to be vain."—"*Life of William Miller,*" *p. 51.*

But the training of a leader for so important a place was not yet completed. Five more years of close Bible study followed. These cleared away every objection that had been brought to him; the facts regarding the second advent stood forth more and more clearly in their profound importance, and now the longing to share the message with others became a strong conviction. He had thrown out hints of opinions to neighbors and friends. Now he began to speak more freely, and was greatly disappointed to find that even among his Christian friends very few were interested in his message. He says:

"I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, 'Go and tell it to the world; their blood will I require at thy hand.'"— *Id., p. 72.*

Nine more years he struggled, each day adding to his store of Bible knowledge, and ever feeling more and more deeply that God was calling him to leave his business to give to his fellow men the message of the return of Jesus. But he was fifty years old. How could he now turn to public life? He hesitated, not realizing that in the school of prayer and Bible study during his years of struggle, he had obtained the best possible preparation for giving the message due the world. But God knew it; and He waited patiently for His timid servant to obey His command.

Such had been the struggle which ended upon the summer day when William Miller finally promised God that he would tell the world of a soon-coming Saviour,— the day that he was called to Dresden to deliver his first series of lectures. Such was the struggle that helped to prepare William Miller to pioneer the great reformatory movement out of which came our Seventh-day Adventist denomination.

HIS PUBLIC MINISTRY

About two years after William Miller entered upon his public work came the falling of the stars. This spectacle, deemed by many a direct warning from heaven, produced a profound impression upon many people, and turned great numbers to more serious thought. In 1836 Brother Miller prepared his sixteen lectures and had them printed in book form. After closing a series of lectures in 1838, a man who had attended wrote William Miller:

"I have never witnessed so powerful an effect in any place as in this. . . . I am of the opinion that not less than one hundred persons who held infidel sentiments, are brought to believe the Bible."—*Id., p. 111.*

In the course of a few years a number of prominent ministers espoused the cause that William Miller advocated. Among these were Josiah Litch, Charles Fitch, and Joshua V. Himes, of whom we shall learn more later. The association of William Miller and Joshua V. Himes marks the beginning of a new epoch in the public work of the former. It became broader and more influential. He now began lecturing in many of the large Eastern cities. Early in 1840 he gave his first series of lectures in New York City, and in January of the following year he began his fourth series in Boston. He labored chiefly in the Atlantic and Middle States, and it was estimated that 50,000 people accepted his views, nearly one thousand of whom had been infidels, and perhaps two hundred were ministers of the gospel.

Although the keynote of William Miller's message was the return of Jesus, he did not until the summer of 1844 preach a definite day. His reason was this:

"I had never been positive as to any particular *day* for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures will be seen, on the title page, 'About the year 1843.' In all my oral lectures I invariably told my audiences that the periods would terminate in 1843 *if* there were no mistakes in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared."—*Id., pp. 362, 363.*

In December, 1842, however, he published his belief that the Lord would come between March 21, 1843, and March 21, 1844. Thus William Miller's first keen disappointment came in the spring

of 1844. On the 25th of March he wrote, in a letter to Joshua V. Himes:

"I am still looking for the dear Saviour, the Son of God from heaven. . . . The time, as I have calculated it, is now filled up, and I expect every moment to see the Saviour descend from heaven."—*Id., page 279.*

Shortly after this, Brother Miller expressed the longings of his heart in the following touching poem:

"How tedious and lonesome the hours,
While Jesus my Saviour delays!
I have sought Him in solitude's bowers,
And looked for Him all the long days.

"Yet He lingers—I pray tell me why
His chariot no sooner returns?
To see Him in clouds of the sky,
My soul with intensity burns.

"I long to be with Him at home,
My heart swallowed up in His love,
On the fields of New Eden to roam,
And to dwell with my Saviour above."

William Miller wrote in an open letter "to the second advent believers" in May, 1844:

"Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. Although opposers said it would not come, they produced no weighty arguments. It was evidently guesswork with them; and I then thought, and do now, that their denial was based more on an unwillingness for the Lord to come than on any arguments leading to such a conclusion.

"I confess my error and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let that day come upon you unawares."—*Id., p. 282.*

The waiting days lengthened into months. The summer of 1844 was slipping away, when, together with many others, William Miller accepted the view that Jesus would return in October of that year. Again he was disappointed. Still he despaired not, for he knew Him in whom he had believed. His letter of Nov. 10, 1844, to Joshua V. Himes, rings with courage. He speaks of the great need of comforting one another, strengthening the weak, establishing the wavering, and speaking often one to another about the "blessed hope." He continues:

"Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God gives me more light—and that is *today,* TODAY, TODAY, until He comes."—*Id., p. 303.*

THE LAST YEARS OF HIS LIFE

After 1844, William Miller did not do much public work. In his "Apology and Defense," page 35, he says:

"My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place."

In 1845, when writing to a friend, he said:

"Old age, infirmity of body, and want of means of conveyance, put it out of my power ever to think of doing much more in person to warn my fellow men, or to try to take away their prejudice. . . . Thanks be to God, I have done all I could for the world, and have borne their hatred and scoffs, their lies and misrepresentations. I know my own motives and objects; and now I have worn myself out in trying to benefit man. I have spent all my living, except just enough to keep me at home, and give me bread and a couch; I have destroyed my character in the eyes of the world; I have no redress but in the judgment of the great day, and the justice of a righteous Judge. To Him and to that day I appeal. Then truth will be known, justice and equity will be established, and . . . the dear saints will be brought to everlasting rest and peace in the kingdom of God."

Neither time nor ridicule could dim his vision of the "blessed hope." It continued to shine brightly in his letters, articles, and poems through his declining years. With failing health came failing sight. His eyes became so dim that he could scarcely read at all, but that hope seemed to be the one central theme around which his thoughts circled.

In May, 1849, Elder Miller wrote to his fellow believers assembled in conference.

"I have but little hope, in my present weakness and infirmities, of seeing the faces of many of you in the flesh. Permit me, therefore, to exhort you not to be ashamed of the doctrine of the kingdom of Christ, nor of acknowledging on all proper occasions your confidence in the nearness of His coming. My belief is unshaken in the correctness of the conclusions I have arrived at and maintained during the last twenty years. I see no reason to question the evidence on which rest the fundamental principles of our faith."—"*Life of William Miller*," *p. 397.*

In December of that year it became evident that death was near. On the morning of the 20th the weary pilgrim was too weak to carry on conversation, but now and then, "Mighty to save!" "O, I long to be there!" "Victory! victory!" and other similar echoes of an unshaken faith would burst from his lips. Of his last hours, Joshua V. Himes says:

"He finally sank down into an easy sleeping or dozing state. Occasionally he roused up and opened his eyes, but was not able to speak, though perfectly rational, and knew us all. He continued to breathe shorter and shorter till five minutes past three o'clock P. M., when he

calmly and sweetly gave his last breath. The silver cord was loosed, the golden bowl was broken at the fountain, and the wheel broken at the cistern; the dust was left to return to the dust as it was, and the spirit returned to God who gave it. Peacefully and happily he died, with his wife, children, and friends about his bed. I closed his eyes, while all other eyes were filled with tears. It was a solemn scene. While the wife and children and friends were weeping the loss of a beloved relative, I was there to weep the loss of a father in Israel."—*Id., p. 405.*

ELEMENTS OF SUCCESSFUL LEADERSHIP

William Miller had lived a very strenuous life. The calls to lecture had been numerous, and his correspondence very large. There had been more to do than he could attend to comfortably. As a lecturer he was very successful. One editor said:

"In justice to Mr. Miller, we are constrained to say that he is one of the most interesting lecturers we have any recollection of ever having heard."—*Id., p. 168.*

Deep spiritual awakening followed his efforts. The praise of men did not lift him up, neither did their ridicule cause him to swerve from his course. Some thought him insane, others accused him of fanaticism. But he was by no means insane, and instead of being fanatical, he was very conservative, and did all in his power to keep others from going into fanaticism. At one time he wrote:

"I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering coals of wildfire among you; for if he cannot drive you into unbelief and doubt, he will try his wildfire of fanaticism and speculation to get us from the Word of God."—*Id., p. 174.*

William Miller was God's humble, sincere workman. He sought neither recognition nor money. In 1833 the Baptist Church, of which he was a member, licensed him to preach. This seems to have been the only recognition given him by any church. As for pay, he received $6.50 during the first five years of his public ministry. But he murmured not. His purse as well as his heart was in the cause, and he gave freely of his own means. During his entire ministry he never received enough money to pay even his traveling expenses. It was not what he could get, it was what he could give, that counted with William Miller.

But wherein lay the secret of his leadership? In his life we see many elements of success. He was sincere, humble, enthusiastic, kind, patient, of a winsome personality. He was noted for his integrity, thrift, and benevolence. He was blessed with an independent nature, sound judgment, comprehensive views, and other requisites of strong leadership. There was in his nature that element of humor that helps one over hard places and develops

optimism. The glimpses the biographers give us of his home life indicate that he was a devoted husband and father.

William Miller was an exceptionally diligent Bible student, an earnest man of prayer. Although his health was not the best, and illness now and then interrupted his plans, he was an indefatigable worker in the ministry to which God had called him. The one great secret of his leadership is this: He obeyed God and loved his fellow men. He was a great lover of peace, but when God called him to gird on his armor and go out to battle with ridicule and hardships of many kinds in order to give the message of the hour, William Miller finally said, "Here am I, send me." And having once put on the armor of God, he never turned back. He threw himself heart and soul into the work until the Master called him to lay down the heavy burden and rest until summoned to the final reunion of the faithful.

For some reason which we do not fully understand, this leader in the advent movement did not see the importance of the Sabbath, and so did not unite with the group of Adventist believers who, accepting the Sabbath and other precious truths brought to their attention at that time, became the founders of our Seventh-day Adventist denomination. Of this phase of his life, Mrs. E. G. White says:

"If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray. . . . Moses erred as he was about to enter the Promised Land. So also I saw that William Miller erred. . . . But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."—*"Early Writings," p. 258.*

Time has not dimmed the name of William Miller. It is woven into our denominational history; for he was the leader in the great original advent movement in America, the movement out of which grew the church of Seventh-day Adventists. Today, as we look back through the silent decades, we see in him a man whose lengthening shadow falls upon our own time. Perhaps we can appreciate him more today than could his contemporaries, for time causes many things to crumble, leaving those of lasting worth to stand out more clearly. Often a mountain of great altitude can be seen best from a distance, where the foothills nestled about it do not hide it from view. Even so today, like a mountain stands William Miller in the great second advent movement.

CHAPTER II

THE ADVENT MOVEMENT IN AMERICA

THE FIRST RECRUIT

It was at a conference of Christian workers held in the late fall of 1839 that Joshua V. Himes first met William Miller. Mr. Himes was then pastor of a church in Boston, and had invited Brother Miller to come there to deliver his series of lectures. The course began December 8, and the lecturer was entertained in the home of Pastor Himes. There were many heart-to-heart talks between these two earnest workers, and the Boston minister became fully convinced of the truth of the second advent doctrine. His new belief lifted him out of a rut. He could no more preach as he had done. "Light on this subject [of the soon return of our Lord]," he confessed after the lectures closed, "was blazing on my conscience day and night."

"Do you really believe this doctrine?" he asked William Miller.

"Certainly I do, or I would not preach it," was the unequivocal reply.

"What are you doing to spread or diffuse it through the world?"

"I have done, and am still doing, all I can."

"Well, the whole thing is kept in a corner yet. There is but little knowledge on the subject, after all you have done. If Christ is to come in a few years, as you believe, no time should be lost in giving the church and world warning in thunder tones to arouse them to prepare."

"I know it, I know it, Brother Himes; but what can an old farmer do? I was never used to public speaking; I stand quite alone; and though I have labored much, and seen many converted to God and the truth, yet no one, as yet, seems to enter into the object and spirit of my mission, so as to render me much aid. They like to have me preach and build up their churches, and there it ends with most of the ministers, as yet. I have been looking for help — I want help."—*"Life of William Miller," pp. 128, 129.*

The appeal came from a deeply burdened heart, and touched another such heart. Joshua V. Himes decided to lay his all upon the altar, and join William Miller in warning the world. The

King's business demanded haste, so God called others to help in His great work. Each year the circle grew. More ministers joined the corps of earnest workers who were calling upon men and women everywhere to prepare to meet their God.

Joshua V. Himes was born in Wickford, R. I., May 19, 1805, and was converted at the age of eighteen. He entered the ministry when only twenty-two years old, and became a very successful evangelist. "He combined deep spirituality and perfect integrity of character, with a winsome personality and a true instinct for popular presentation. A power in the pulpit, he was perhaps more so in the editor's chair." Under his guidance the publishing interests of the advent movement took on rapid growth and development, and it was not long before the best facilities the country could afford were being used to sound the advent warning.

ADDITIONAL RECRUITS

In 1838, Josiah Litch, of Philadelphia, joined William Miller in his work. It was a personal visit from him that helped Charles Fitch, of whom we shall hear more later, to decide to become a worker in the advent movement. Josiah Litch published a forty-eight-page pamphlet entitled, "The Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ About A. D. 1843." This was scattered far and wide, attracting marked attention.

Many believed, and some joined in giving the message of the "hour." Not only did experienced ministers hear the call to service, but earnest, sincere men here and there turned aside from chosen careers to help save a perishing world. Among these was James White, whose name today is dear to the heart of every Seventh-day Adventist. After struggling for months, he finally surrendered his personal plans, and devoted himself heart and soul to the giving of the advent message. Elder White's introduction to this work is best given in his own words:

"I had neither horse, saddle, bridle, nor money, yet felt that I must go. I had used my past winter's earnings in necessary clothing, in attending second advent meetings, and in the purchase of books and the chart. But my father offered me the use of a horse for the winter, and Elder Polley gave me a saddle with both pads torn off, and several pieces of an old bridle. I gladly accepted these, and cheerfully placed the saddle on a beech log and nailed on the pads, fastened the pieces of the bridle together with malleable nails, folded my chart, with a few pamphlets on the subject of the advent, over my breast, snugly buttoned up in my coat, and left my father's house on horseback."—"*Life Incidents*," *p. 73, ed. 1868.*

After James White had once begun to lecture, there were many calls to fill. He worked incessantly. There were hardships to endure; but his consecration was genuine, and God rewarded him accordingly. He made this young man a great blessing to the movement. The Lord supplied him with wisdom, and power for service, and protection, and gave him many souls for his hire.

One evening, when Elder White was lecturing in Maine and many were heeding the call to repentance, a mob lay in wait for him. Snowballs were hurled in through the window till his clothes and Bible were wet. When he reached the door, a stranger locked arms with him, and led him safely through the angry, threatening mob. When they had reached a place of safety, Elder White turned to speak to his guardian, but he was gone. Who he was, where he came from, and how he left, the young preacher never knew; but he did know that God had sent him just the help he needed by commissioning some one — probably an angel — to take care of him.

THE MESSAGE PROCLAIMED BY PULPIT AND PRESS

Wherever the advent workers went, on trains, in boats, on the streets, in large tents or spacious halls, they proclaimed with tongue and printed page the truth that burned in their own hearts. Still from many places came calls for lectures that they could not answer. People were eager to hear. In 1844, when Joshua V. Himes, William Miller, and Josiah Litch visited Washington, D. C., Senators and Representatives went to hear them. Of the interest in Washington, William Miller wrote:

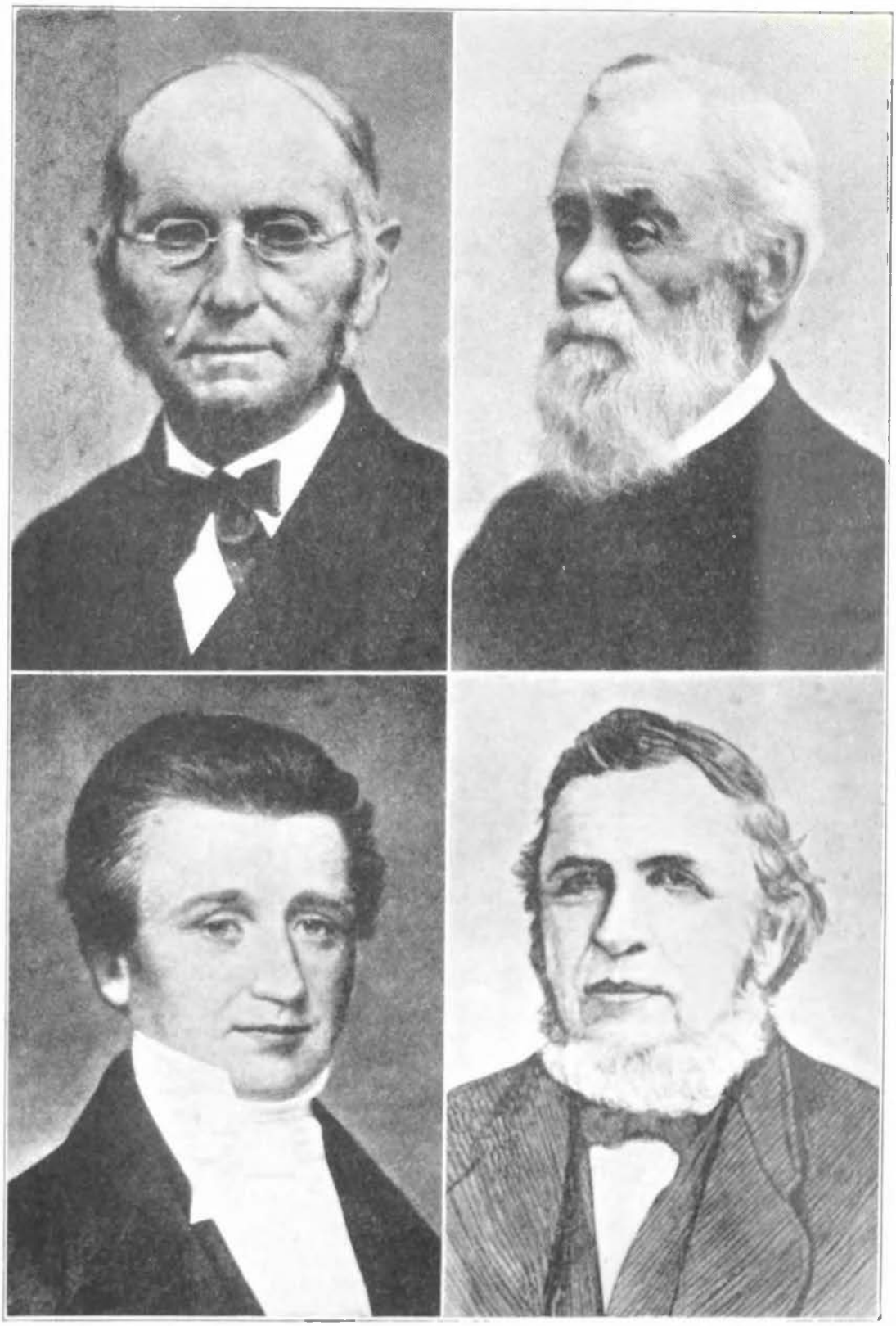
"Never have I been listened to with so deep feeling and with such intense interest."—"*Life of William Miller*," *p. 277.*

Of course, there were a few in most places who scoffed. For instance, once when Joseph Bates (another worker of whom we shall hear more later) was preaching somewhere in Maryland, an indignant man rose up in the audience and said vehemently, "We'll ride you out of town on a rail."

"We are all ready for that, sir," Captain Bates smiled back pleasantly. "If you will put a saddle on it, we would rather ride than walk."

The genial smile of the old captain disarmed prejudice. The angry man could get no support from the mob that had vowed they would tar and feather those Millerite preachers. Then Captain Bates turned from his pleasant joking, and said seriously:

"You must not think we have come six hundred miles through the ice and snow, at our own expense, to lecture to you, without first



EARLY PIONEERS OF THE ADVENT MOVEMENT

Joseph Bates — Joshua V. Himes

Charles Fitch — Josiah Litch

sitting down and counting the cost. And now, if the Lord has no more for us to do, we had as lief lie at the bottom of Chesapeake Bay as anywhere else, until the Lord comes. But if He has any more work for us to do, you can't touch us."

And God did defend them. He put it into the hearts of many there to befriend these heralds of the Master's return, that they might go on in their noble course.

The printing press filled a very important place in the early advent movement. Periodicals were printed for a time in every important center. In New York City, for instance, during a series of lectures, Joshua V. Himes decided to publish a daily paper for four weeks, to help get the advent views before the people. This paper, called *The Midnight Cry,* had a daily circulation of ten thousand copies. After the first month it became a weekly, and continued for some time to stir hearts and direct wandering feet. There was also other Adventist literature. Books, tracts, and pamphlets were published and sold from house to house or given away.

UNITING THEIR FORCES

In October, 1840, the advent believers held their first general meeting in Boston. Henry Dana Ward, a prominent minister of New York City, was chairman. He spoke with power on the fundamental character of the advent hope. Joseph Bates, who later became a prominent worker in the Seventh-day Adventist Church, attended this meeting. Joshua V. Himes and Josiah Litch also were present, and took prominent parts. Illness hindered William Miller from attending, but he sent a discourse on the judgment, which was read.

The benefit of this conference cannot be computed. The leaders in the advent movement had been working rather independently. They had labored promiscuously among the evangelical churches, throughout which the believers were scattered. There was no organization, for the burden of these truly great reformers was not to start a new denomination, but to deliver God's message to all men, that he who would might live. Still they needed to plan together, that they might co-operate more advantageously and spread more rapidly the advent message.

This the general meeting enabled them to do. After earnest prayer and careful counsel, the assembled workers formulated a statement of the principles of the advent movement, and a circular letter scattered it broadcast among believers.

In this same meeting originated a plan, the benediction of which is still with us. To help strengthen the believers in the blessed hope,

these workers outlined plans for social meetings where believers could encourage one another by personal testimony. So that first meeting, or "General Conference," greatly blessed the scattered believers, and sent forth an earnest group of men to do stronger work than they had ever done before. Other similar meetings followed. At one of these the workers voted to raise $1,000 for the cause they loved.

In the fall of 1841, William Miller attended his first general meeting. He was deeply moved to see so many able men whose hearts were on fire with the message to which he had given his life. At a general meeting in 1842 the workers adopted the prophetic charts prepared by Charles Fitch, and decided to hold camp-meetings for giving fuller instruction regarding the advent doctrines. Very soon the charts were in general use, and helped greatly in a clear and forceful presentation of the prophecies.

The first camp-meeting of the advent believers was held in Eastern Canada early in the summer of 1842. The second followed immediately, held in New Hampshire, and according to the Boston *Post,* was attended by from seven to ten thousand people. Among the casual visitors was the poet John G. Whittier, in whose writings may be found a graphic description of the encampment and the lectures.

But not only did the leaders in the advent movement hold camp-meetings; they constructed at least one large canvas tabernacle that would seat 4,000 persons. More recently the plan of proclaiming the truth in what is known as "tent efforts" has been followed in many places with remarkable success.

CHARLES FITCH BECOMES AN ADVENTIST PREACHER

Charles Fitch had heard William Miller as early as 1838, but he was not ready then to accept the advent doctrine. Later, however, circumstances led him to reconsider. For fifteen years, since leaving the university, he had been a preacher in Massachusetts and Connecticut. But in 1841, when he returned from an extended evangelistic tour in the West, he found the churches that had formerly welcomed him so warmly, closed to him. So he studied the Bible, and sought God earnestly, with fasting and prayer, and the Lord heard.

One day there was a knock at his door. A stranger entered who introduced himself as Josiah Litch, of Philadelphia. "Brother," said the stranger as they talked, "you need the truth of the coming of Jesus to put with the message you have been preaching." This led to a thorough canvass of the whole question. Finally the battle

was won, and Charles Fitch threw himself heart and soul into the advent movement. At once doors began to swing open for him to enter. Among those whom he led to rejoice in the blessed hope were Dr. W. C. Palmer and his wife, Phœbe Palmer, who helped spread the great second advent movement with her many advent hymns. "Jesus Comes," No. 1334 in "Hymns and Tunes," is perhaps one of the most stirring songs from her pen.

While Charles Fitch was traveling about, proclaiming the message of the soon return of our Lord, the words of Habakkuk came forcefully to his mind: "Write the vision, and make it plain upon tables, that he may run that readeth it." This was the call that resulted in the making of the prophetic charts.

The labors of Charles Fitch in the advent movement were mostly in Ohio, where he went in 1842. He spent considerable time in Cleveland. Through his efforts and those of Elon Galusha, another Adventist preacher, and still other workers associated with them, the message, "Prepare to meet thy God," stirred Ohio from center to circumference. From the farm, the college, the shop, came thousands of eager listeners. Many in Oberlin College, located near Cleveland, joined those who looked for the speedy return of Jesus.

One who knew Charles Fitch in Cleveland pays him this tribute:

"He was a very winsome man, slender, but well built, and with a smile that would disarm an enemy, and which truly spoke the kindliness of his nature. He was a very powerful speaker, and under his preaching many nights I have seen hundreds, deeply convicted, rise and go forward to ask for prayers and salvation in the kingdom. There was a solemnity about the meetings that none, even the most flippant, could resist or change. Fitch had always command of his audiences.

"One night, I remember, when at the close of his sermon he called for repentant sinners to come forward, a great lubberly fellow whom I well knew, with others, rose in the gallery and started to come down the stairs which led to the pulpit. Part way down he stumbled and almost fell the rest of the way. A laugh started among the lighter-minded in the audience, but Mr. Fitch called out, 'Never mind, brother! It's better to stumble into heaven than to walk straight into hell.' And the laughing died as quickly as it had started."

Not only did Charles Fitch preach; he also published a paper known as *The Second Advent of Christ,* which carried the message far beyond the reach of his voice. His beautiful song, No. 624 in "Hymns and Tunes," must have breathed new courage into many burdened hearts. One stanza reads thus:

"Let me but know, where'er I roam,
That I am doing Jesus' will;
And though I've neither friends nor home,
My heart shall glow with gladness still."

Some one has said of Charles Fitch:

"Among all those in America who preached and taught the message of Jesus' coming, perhaps none were so widely and deeply loved as Charles Fitch."

Oct. 14, 1844, shortly before the great disappointment, of which another chapter speaks, this indefatigable worker was laid to rest to await the coming of his Lord and Master. His death was attributed to overexertion and exposure. He had baptized a company in a lake. As he was returning from the service, others who were ready to follow their Lord into the watery grave, met him. He returned with them without changing his wet clothes. And again he did the same for a third company. The chill was too much for his constitution, and the next day he was ill. He filled an appointment, however, and this meant another chill. Serious illness followed, and he laid down his life; but he had not lived in vain, and he died triumphantly, saying: "I believe in the promises of God."

DOCTRINES OF THE ADVENTIST BELIEVERS

But what were the doctrines for which these men fought so bravely? Toward the close of 1842, William Miller gave his views to the world, and, generally speaking, these represented the faith of all the advent believers. He stated his views as follows:

"1. I believe Jesus Christ will come again to this earth.
"2. I believe He will come in all the glory of His Father.
"3. I believe He will come in the clouds of heaven.
"4. I believe He will then receive His kingdom, which will be eternal.
"5. I believe the saints will then possess the kingdom forever.
"6. I believe at Christ's second coming the body of every departed saint will be raised like Christ's glorious body.
"7. I believe that the righteous who are living on the earth when He comes, will be changed from mortal to immortal bodies, and, with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.
"8. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.
"9. I believe, when Christ comes the second time, He will come to finish the controversy of Zion, to deliver His children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.
"10. I believe that when Christ comes, He will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation.
"11. I believe, when the earth is cleansed by fire, that Christ and His saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

"12. I believe the time is appointed of God when these things shall be accomplished.

"13. I believe God has revealed the time.

"14. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

"15. I believe the wise, they who are to shine as the brightness of the firmament (Dan. 12: 3), will understand the time.

"16. I believe the time can be known by all who desire to understand and to be ready for His coming. And I am fully convinced that some time between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all His saints with Him; and that then He will reward every man as his works shall be."—*"Life of William Miller," pp. 170-173.*

Such was the belief of the leaders in the advent movement, and their lives proved their devotion to their faith. They pressed on from place to place with the message of mercy, heeding no weariness and counting no sacrifice too great for the Son of God and the children of men. By the spring of 1844, one of these workers, alone, had given more than 3,000 lectures. Their hearts were in the work, and they stirred deeply the hearts of these who listened. There were also in this band of earnest workers many of less prominence, but of no less faithfulness, like Elder Stockman, who died in 1843.

The leaders were broad-minded, great-hearted men, who did not let their little differences dampen their zeal. Some, for instance, did not accept the definite-time doctrine. These were consistent believers in the personal, premillennial coming of Christ; and although they saw danger in the preaching of even a definite year for that great event, they felt drawn in spirit to the Adventists as Christians, who, like themselves, cherished the advent doctrine, and were preaching it to a cold and unbelieving church. So they all worked together earnestly, harmoniously, the blessed hope uniting their hearts and consolidating their efforts. And God blessed their services greatly, giving them a harvest of many souls. According to the Methodist Year Book, "during the four years from 1840-44, 256,000 conversions took place in America."



CHILD-PREACHING IN SWEDEN

"Small Children Who Could Neither Read nor Write, Would Explain the Prophecies Regarding the Soon-coming Saviour, and Then Call Their Hearers to Repentance."

CHAPTER III

THE ADVENT MOVEMENT IN OTHER LANDS

GOD'S PLAN FOR HIS MESSAGE

THE advent believers in America felt a burden to give the message of a soon-coming Saviour to every nation, kindred, tongue, and people; so they sent boxes and parcels of literature to remote parts of the world, wherever English was read. God blessed the seed thus sown. But He had still other plans for warning the world. His message was for all nations, not for America alone, and His plans for giving it were also world-wide. Just as He called men in America to this work, so in other lands men came forth at His command, giving the message of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come."

For years the Lord had been preparing men for leadership in the advent movement. Their minds and hearts had been turned to the Bible prophecies; and now almost simultaneously in various parts of the world men discovered the truth concerning the close of the 2300 days of Daniel 8:14. In 1826, for instance, about forty persons in England joined in a study of the prophecies; and all these students reached the conclusion that the 2300 days would end in a very few years, and according to their interpretation, that would mean the speedy return of Jesus to this world.

There was no failure in God's plan. His message, either by living teacher or through the agency of the printed page, we are told, went to every missionary station in the world and every seaport on earth. "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters," was the message that echoed around the world. Said the *Voice of Truth,* a paper printed in Rochester, N. Y., in January, 1845:

"No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few years past, in the preaching of the coming of Christ in 1843, or near at hand."—"*Rise and Progress of Seventh-day Adventists,*" *p. 28.*

The advent movement went around the world in much the same way as the Reformation of the sixteenth century spread over Europe, of which D'Aubigné says:

"It was not Germany that communicated the light of truth to Switzerland, Switzerland to France, and France to England: all these countries received it from God; just as one part of the world does not communicate the light of day to the other, but the same brilliant orb imparts it direct to all the earth. Infinitely exalted above men, Christ, 'the day spring from on high,' was at the epoch of the Reformation, as He had been at the establishment of Christianity, the divine fire whence emanated the life of the world. One and the same doctrine was suddenly established, in the sixteenth century, at the hearths and altars of the most distant and dissimilar nations; it was everywhere the same Spirit, everywhere producing the same faith."—"*History of the Reformation*," *book 8, chap. 1, par. 2.*

The historian of the early advent movement might well repeat these words, for they are equally appropriate to both reformations.

THE ADVENT MOVEMENT IN GREAT BRITAIN

The advent message in England began in 1826, as related in a previous paragraph. Of the men who then met for joint study of the prophecies, the majority were ministers; but there were also present "men from Parliament, or the army, or other laymen who were earnest Christians." Among these was Henry Drummond, the London banker and member of Parliament, in whose country home Bible studies were held for five years. It was from these meetings that men went forth to declare through pulpit and press the message of the speedy return of our Lord.

Although the movement assumed a less definite form in England than in America, the message, nevertheless, was proclaimed with great power, but a definite time for the return of our Lord was not generally preached. Adventist literature from America was widely circulated, however, and had an influence. Robert Winter and others of his countrymen who had accepted the Adventist doctrine in America, returned to England about 1842, and through them the judgment message was widely given in different parts of that country. It is said that at one time seven hundred ministers of the Church of England were preaching the doctrine. With voice and pen, men whose hearts God had stirred, proclaimed the message England needed at that time.

But who were the leaders in this great reformatory movement? Edward Irving probably should come first. But the name of the scholarly man, James Hatley Frere, who awakened Edward Irving's interest in the prophecies, and that of Henry Drummond, his loyal supporter, must be linked with that of Edward Irving. Then there were Horatius Bonar, whose poems still call us to better living, and George Müller, founder of the Bristol Orphanages. These were also among the many noted men who helped spread the belief in a premillennial advent.

Edward Irving was born and educated in Scotland; and soon after completing his education, he was called to Glasgow to assist Dr. Thomas Chalmers, who was a great preacher and a friend of the poor. Later he was called to take charge of a Scotch church in London. Here he soon became very popular. He preached; he wrote books; he visited his parishioners; but in addition to all this he found time to minister to the poor and outcast. His life was therefore a very busy one; and busier it became as his church grew larger and larger. Yet in his busy life, the same God that intercepted Paul on his way to Damascus, called Edward Irving to stop and consider. This he did, and became aware of the fact that there was a more important message due the world than the one he was giving. He learned that Jesus was soon coming, and now he felt called to warn England. He found a Spanish book on the subject of the return of Jesus, written by a man who called himself "Ben-Ezra" or "Ben-Israel." This he proceeded to translate into English in 1825. That same year he published a book on the kingdom of Christ.

But it is as a preacher that Edward Irving is best known. He was not permitted to continue long in the church where he was pastor, as many in his pews found the new truths he presented obnoxious to their hopes and aspirations in this world. Yet, although he had to leave the church, people did not leave him. They flocked to hear him in his open-air meetings. Crowds of from ten to twelve thousand would gather around him. However, as in America, so here, there were scoffers who threatened to silence the heralds of the King of kings. They threatened to beat and even to kill Edward Irving. Still he wavered not from the path of duty, but almost to the day of his death, in 1834, he continued to preach, calling people to prepare to meet their God.

Thomas Carlyle, the English author, gives us a picture of this leader in the advent movement in England. He says:

"But for Irving I had never known what the communion of man with man means. His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever, after trial enough, found in this world, or now hope to find."

CONTINENTAL EUROPE STIRRED

Over in Holland, Hentzepeter, the keeper of the Royal Museum, and one of the country's most able ministers, was led through a dream to study the subject of the second advent. In 1830 he published his first pamphlet on this subject, and eleven years later a larger one on the end of the world; so he worked on, independently giving to his part of the world the message of God for that hour.

In a letter to the *Midnight Cry* he said that he had no knowledge of William Miller and others proclaiming the advent message, until in 1842.

Bengel, who died in 1752, and Leonard Heinrich Kelber, who began publishing his views regarding the return of Jesus in 1824, have prominent places in the history of the advent movement in Germany. Through their writings thousands learned the blessed doctrine of the Saviour's return, and learned to love His appearing. We are told:

"Other students of prophecy, whose minds were stimulated by perusing his [Bengel's] books, wrote even more fully on certain phases of prophecy, and the public interest widened. As a result of such writing, there was a marked revival of vital religion in Würtemberg. The awakened ones confidently looked for the coming of Christ about the year 1843, and they earnestly sought such a preparation of heart as would enable them to receive their Lord with joy. Special meetings were held, and the country was greatly stirred."

The story of the advent movement in Bavaria reveals experiences similar to those in other places. Persons would speak in public almost involuntarily. One writer testifies that "the power came over them, and words were put in their mouths." Such testimonies called to Bible study and prayer, and a preparation for the end of all things. Said one: "The Lord will once more offer His gospel to the whole of Christendom, and to all nations, and then shall the end come."

The religious awakening of Würtemberg was followed by religious persecution. This caused hundreds of families to move over into southern Russia. Here they sowed the seed among their countrymen who had previously migrated there. In this way the advent doctrine was introduced into Russia. Nor was it confined to the Germans residing there. Through them a Russian farmer was led to accept the message, and he, with great success, spread these views among the Russian people.

The story of the advent message in the Scandinavian countries is of special interest to our youth today. Over in those countries at that time the laws forbade all except priests of the Lutheran Church to preach. So to a very large extent in Sweden, and to some extent in Norway, the leaders in the advent movement were children and young people. Small children who could neither read nor write, would explain the prophecies regarding the soon-coming Saviour, and then call their hearers to repentance. People would come long distances to see and hear these children, who they felt were moved of God to speak as they did, doing a work quite beyond their tender years.

In 1896, when Elder J. N. Loughborough visited Sweden, he met a man who had preached the advent message when he was a boy. "Preached! Yes, I had to preach," said the man to Elder Loughborough's inquiry. "I had no devising in the matter. A power came upon me, and I uttered what I was compelled by that power to utter." This helps us to understand why, in the face of persecution, these children and youth continued their work. At one time forty young boys and girls were arrested. After a long trial, however, all but two—Ole Boqvist, aged fifteen, and Erik Walbom, aged eighteen—were released. Twice these faithful boys were severely beaten, and at least once they were cast into prison; but finally the king ordered their release, and another victory was gained for the advent cause in Sweden.

In France and Switzerland, Francois Samuel Robert Louis Gaussen (1790-1863) held high the torch of reform and led the way back to the Bible. After leaving school, he became interested in the study of the Bible through seeing how fully Daniel 2 had been fulfilled. With great diligence he studied the prophecies, and learned from them that Jesus was soon to return. That was a new message to him. It burned on the altar of his heart. He must give it to others. But he knew the opposition he would meet from the priests. Finally he decided to give the message to the children of the land, and to reach the older ones through them. The plan was very successful. He got the children's ears, and he got more. The galleries of his church were crowded with older persons when he addressed the children. The learned, the ignorant, the stranger, pressed in, and so the land was stirred. To make more permanent his work, Gaussen published his lessons to the children.

RAYS OF LIGHT IN THE SOUTHERN HEMISPHERE

Away off in Australia the voice of the advent messenger was heard. There a man named Thomas Playford somehow learned the truth of the second advent of Christ, and told it to his countrymen. Wherever he went he had large and intensely interested audiences. The South Sea Islands heard the message that echoed and re-echoed around the world. Once a captain, who stopped at one of these far-away specks in the Southern Pacific, was asked, "Can't you give us some advent literature?" In the Hawaiian Islands two schoolteachers accepted the advent doctrine, and persuaded others to get ready to meet Jesus.

Down in priest-ridden Chile there was one who caught the message God was sending to the world. Lacunza, a Spanish priest, studied the Scriptures. In them he discovered the truth of the

second advent. It stirred his heart, and he felt impelled to give the warning message. But he feared his fellow priests, so he published his views over the assumed name of "Ben-Israel," or as sometimes given, "Ben-Ezra." This was the book that Edward Irving translated into English in 1825.

THE MESSAGE IN BIBLE LANDS

And what about Asia? It is hard to find a more gripping story than that of Joseph Wolff giving the advent message in Asia. His father was a Jewish rabbi. But when seven years old, the boy caught his first glimpse of Jesus the Messiah. "Dear boy," said an old Christian neighbor to him, "I will tell you who the real Messiah was: He was Jesus of Nazareth, . . . whom your ancestors have crucified." Joseph tried to learn more from his father; but met with a severe rebuke. One day he overheard his father say to his mother, "God have mercy upon us; our son will not remain a Jew."

For years the childish heart of this Hebrew lad in a Jewish home hungered for the Christian truths. Then he fled to learn more about Jesus and become trained for service. While he was thus wandering about, seeking learning and supporting himself by teaching Hebrew, he was persuaded to become a Catholic. That decision led him to Rome when he was about seventeen. For a time he was a very popular young man. Pope Pius VII very affectionately said to him, "You are my son," and sent him away to school. But Joseph Wolff was too outspoken for continued peace. One day at the dinner table one of his fellow students in a discussion said, "Wolff, don't you know that the pope is God?"

"How dare you say such a thing? The pope is dust of the earth!" replied young Wolff with emphasis. There was considerable uproar, as other students, and teachers as well, thrust themselves into the heated debate.

At another time, in a discussion in the classroom, young Wolff declared, "The church has no right to burn."

"Prove it," demanded the professor.

"The commandment says, 'Thou shalt not kill,'" was the young man's reply.

"May not a shepherd kill the wolf that enters his flock?"

"A man is not a beast," said the student.

"Seventeen popes have done it," was the teacher's explanation.

"Then seventeen popes have done wrong," replied the youth, who thought more of truth than creed.

About this time Henry Drummond, the London banker previously mentioned, became interested in Joseph Wolff, and asked him to come to England. However, young Wolff did not accept at once, saying, "I will not leave Rome till I am turned out."

Perhaps he foresaw what was inevitable. Anyway, his open protest against the flagrant errors his young eyes discovered in the church, was more than the priests could allow. Joseph Wolff would have to go. There was no other way. He would not yield; neither would they. For a time he was held practically a prisoner by the Catholics, but finally they let him go, and he made his way to England. For two years he studied hard in Cambridge, then at Henry Drummond's expense he went as a missionary to the Jews in the East. He did not yet have the advent message, however, but after five years of service around the Mediterranean Sea and farther east, he returned to England.

This visit to England brought him in touch with Edward Irving and other men who were studying the Bible prophecies. From their study, especially of Daniel 8, 9, and 11, these men concluded that Jesus would come very soon; perhaps about 1847, they thought from their calculations. Before leaving England, Joseph Wolff married Lady Georgiana Walpole, and in 1827 he and his bride started out on their long missionary tour in the Far East.

Joseph Wolff is known to some as the "missionary to the world;" and this is appropriate, for as another writer says, "Probably no other person has preached the soul-stirring truth over a wider area." And it is also probable that no other messenger of the advent truth suffered greater persecution and hardships than did Joseph Wolff.

"He was bastinadoed and starved, sold as a slave, and three times condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed, and left to travel hundreds of miles on foot through the mountains, the snow beating in his face, and his naked feet benumbed by contact with the frozen ground."—*"The Great Controversy," p. 361.*

Still he went on, for his heart overflowed with an undying love of God and his fellow men. Nothing could chill that warm heart, nor turn back the indefatigable worker in whose bosom it beat. His motto was, Ever onward in service for God and man. In Egypt and Abyssinia, Palestine, Syria, Persia, Bokhara, and India, he told the story of the blessed hope. Among Turks, Jews, Parsees, Hindus, and others, he distributed the Book of books. While traveling in Bokhara, he found among a remote, isolated people a book telling of the second coming of Christ. Once during his twenty-four years of strenuous traveling, up to 1845, he visited America.

Here our brief narrative of the early experiences in the advent movement must close. But "the half has not been told." No, far, far less. There is much more to the wonderful story of the early advent message to all the world. Much of it we must wait to learn till in the earth made new we hear it from the lips of those who served in that noble cause. It was God's message, and it went in His own way and in His own time.

As man presses an electric button, and suddenly a thousand lamps flash forth beams of light, and change the midnight darkness of the city into day; so in many dark lands, God in different ways called forth men simultaneously to hold high the flaming torch of truth regarding the second coming of Christ. Everywhere the searching message was heard, and sinners were crying, "What must I do to be saved?" Today the echo of that great movement comes to us as another argument to prove beyond a doubt that God's word cannot fail. And somehow it calls to active service every young person who is affiliated with the church that is today giving the advent message to the world, and adds assurance to the promised blessing for him who, when God calls, answers, "Here am I; send me."



Joseph Wolff

CHAPTER IV

THE GREAT DISAPPOINTMENT

THE FIRST SEVERE TEST

GENERALLY speaking, the Adventist believers of that early period of awakening in America looked for the Saviour to come sometime during the Jewish year ending March 21, 1844, and were sorely disappointed when the year had fully passed without bringing the return of their blessed Redeemer. To some this test was too severe. Such turned back to the world, and forgetting the cause they had espoused, began to lay plans for the future. Some who had preached the advent message, but had not fully consecrated their lives to it, now turned against their former coworkers. Others during this time of doubt and perplexity, drifted into fanaticism.

But many there were whose hearts were true. These stood firm. When they accepted the great truth of the Lord's return, they bade farewell to the world and all its attractions. All they had was bound up in the blessed hope. There was nothing to draw them back. Like the apostles of old, they found only One to whom they could go, and that was their Lord and Master, for whose return they still looked.

During the hour of bitter disappointment and anguish of soul, they patiently waited upon God, to learn from Him what to do next. In the popular churches, men and women were in many ways showing their forgetfulness of God and their failure to sense the solemnity of the hour. But the earnest believers, in deep humility, pressed on in the face of ridicule, while faithful leaders comforted them, and pointed them to the Scriptures which indicated that there would be a "tarrying time" in connection with the proclamation of the Saviour's return.

On March 25, 1844, William Miller wrote to J. V. Himes:

"You have good and sure ground yet to stand upon; for Christ says, 'So likewise ye, when ye shall see all these things, know that it ["He," margin] is near, even at the doors.' Now we have lived to see all these signs fulfilled, the time accomplished. 'Watch, therefore: for ye know not what hour your Lord doth come.'

"This is the position I have now to take, and what more work I have to do, will be done in this manner."

In this spirit the tireless, undiscouraged worker went on, in life service proving himself true to his resolution. His lectures

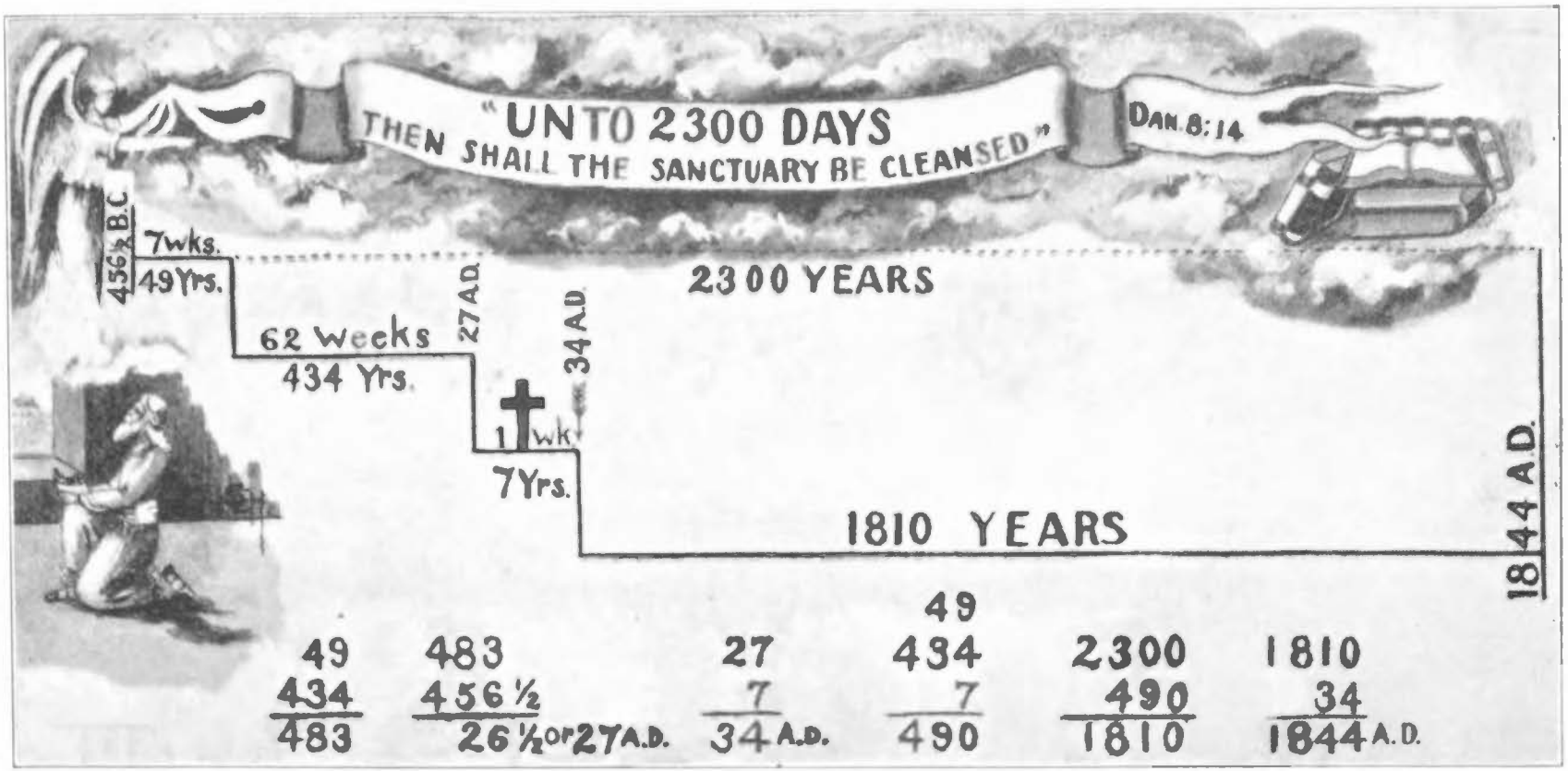


DIAGRAM OF THE 2300 DAYS OF DANIEL 8:14

"Of All the Great Religious Movements Since the Days of the Apostles, None Have Been More Free from Human Imperfection and the Wiles of Satan than Was That of the Autumn of 1844."

were still eloquent, animated, and full of the courage that knows no despair. People thronged to hear him. In Cincinnati, for instance, on his Western trip that summer, he spoke to an audience of four thousand.

"The summer of 1844 was a very trying one for the Adventists. They had staked their all on the issue, and were sorely disappointed when the time passed without any outward sign or manifestation. That which sustained them in this hour of deep sorrow, was a sense, in the first place, of the reality of the experience they had been passing through, combined with a humble trust in God. They knew what the advent hope had done for them in purifying their lives. They felt that they could not be wrong in the belief that the signs of Christ's second coming had been fulfilled, and that they were living in the very last days of this world's history. For the rest, they trusted in God, and continued in the attitude of waiting, meanwhile earnestly studying the Word, in the hope that it might shed some fresh light upon the situation. The reproaches and ridicule of their unbelieving neighbors they suffered in silence and as a matter of course."

The summer of 1844 was a time when profession was especially transparent. It was very evident whether or not a man believed what he professed. Not many tried to cling to God with one hand and to the world with the other. Those were too dreadfully serious times for half-hearted decisions. Still, there were a few half-hearted professors. Elder J. N. Loughborough tells of one man whose life and profession were at variance. He says:

"An uncle of mine, who made no religious pretensions, and whose business was the buying and selling of stock, went to this professed Adventist to buy his hogs, but learned from him that he did not wish to sell them, as he was going to keep them over till next spring for 'store hogs.' Uncle came to my grandfather, who was an Adventist believer, and said, 'That man doesn't believe what he professes.'

"'Why?' asked grandfather.

"'Because,' said uncle, 'he says the Lord is coming, and the world is coming to an end this fall, but he wants to keep his hogs till next spring. He need not talk to me; he doesn't believe a word of it.'"—*"The Great Second Advent Movement," pp. 167, 168.*

THE TARRYING TIME

Very soon after the disappointment in the spring of 1844, however, some of the diligent Bible students among the leaders in the advent movement, called attention to the fact that they were now in the tarrying time of the parable of Matthew 25. In May of that year William Miller, while lecturing in Rochester, N. Y., said, "We are in the tarrying time of Matthew 25; hold fast your faith;" and then in confidence he added, "We shall soon have more light on this matter."

God rewarded his faith. It was soon made clear that the 2300 days should be reckoned from the fall of 457 B. C., instead of from

the spring, as had been done. This brought the tarrying time of 1844, during the closing months of which was heard the triumphant declaration of the midnight cry, "Behold, the Bridegroom cometh; go ye out to meet Him." In fact, in May of the previous year William Miller had called attention "to the seventh month of the Jewish sacred year, as the time of the observance of those types which point to the second advent." And even in 1843 many looked to that autumn with keenest interest.

Another leader wrote after the spring disappointment:

"We saw that the Scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. . . . While we were thus mistaken, we can see the hand of God in that matter. We can see that He has made use of that proclamation as an alarm to the world, and a test to the church. It placed His people in an attitude of expectation. It called out those who were willing to suffer for His name's sake."—*Id., p. 156.*

THE SECOND ANGEL'S MESSAGE

And now we must retrace our steps somewhat, for to appreciate fully the second angel's message, which was proclaimed during the "tarrying time," we need to retouch a little of the background against which it stands out so clearly.

When William Miller and his brethren began to preach the soon return of Jesus, their message was received with general favor. And while it seems that many regarded William Miller as a zealous revivalist who had found a new method of obtaining results, many others were led to study the prophecies carefully. In 1841, when attending an annual gathering of ministers, Josiah Litch was questioned regarding his attitude toward Millerism, as the advent movement was then frequently called. Reporting the matter later, Mr. Litch said, "After deliberation on the question, the conference came to the conclusion that I held to nothing contrary to Methodism, although I went in some points beyond it."

But as time went by and the full meaning of the searching message was more clearly comprehended, a change came in gradually. The message called to a life of sacrifice that many were not ready to endure; and many, to excuse their own course, called the advent movement wild fanaticism. By 1843 the question of the movement was such a live one that it was again up for discussion in an annual meeting of ministers. Four strong resolutions were passed against the views of the believers in the advent doctrine. The second of these resolutions read as follows:

"*Resolved*, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of our

church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish and drive away."

The resolutions passed were carried out rigidly. Many advent believers were disfellowshiped from the churches which they still loved and longed to help. Among those thrust out was L. F. Stockman, who had labored arduously for years, and was highly esteemed for his life of sacrifice and devotion. He was very ill at the time of his trial, and died soon afterward, but he remained loyal to his deep convictions, and fell asleep in Jesus, for whose coming he eagerly looked. As the churches took official action against the preaching of advent doctrines by their ministers, they could not well retain in their membership persons who held those same views and quietly advocated them. So many lay members were also expelled. Among these were Robert Harmon, the father of Mrs. E. G. White, and his family.

The attitude of the churches cut to the quick some of the leaders in the advent movement.

In an open letter to the churches, William Miller wrote:

"What have we done that should call down such virulent denunciations against us [Adventists] from pulpit and press, and give you just cause to exclude us from your churches and fellowship? In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us wherein our great sin lies."—*"Life of William Miller," p. 273.*

To this earnest appeal the churches made no reply, but opposition increased; and by the spring of 1844 it was evident that the churches generally had fully rejected the first angel's message (Rev. 14:6, 7) as given by the Adventist believers. Realizing this, we are not surprised to learn that the spring disappointment was followed by great spiritual declension in the churches in America. Speaking of the conditions that then prevailed, and especially of the attitude of the churches toward these who looked for the Saviour's return, Joshua V. Himes wrote:

"Most of them [the believers] loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'Peace and safety' was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, My people.'

"This state of things placed us in a trying position, (1) Because we were right on the end of our prophetic time in which we expected the Lord would gather all His people in one; (2) and we had always preached a different doctrine; and now that the circumstances had changed, it would be regarded as dishonesty in us if we should unite in

the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far that we were obliged, in the fear of God, to take a position of defense for the truth and the downtrodden children of God."—*"The Great Second Advent Movement," pp. 173, 174.*

Against this background we can see that the hour for the second angel's message to be given had come; and men and women whose hearts were right with God arose to give it as if summoned to duty. And they were. They were called to proclaim the second angel's message with the same fervor with which they had given the first. So in obedience to their Master's call, they again faced the world, warning all against the deadly influence of a terrible apostasy. "Babylon is fallen, is fallen," was the message of the second angel (Rev. 14:8), and the earnest believers made the land ring with that Heaven-sent warning. Many took heed to it, and we are told that during the summer of 1844, while this message was being declared with power, about fifty thousand persons withdrew from the churches.

THE MIDNIGHT CRY

Of the midnight cry Mrs. E. G. White wrote:

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him.'

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints, and prepare them for the great work before them."—*"Early Writings," p. 238.*

Thus scoffers looked in vain for the advent movement to come to naught when Christ did not appear at the expected time. One of the believers wrote:

"When the last trying moment had come and our enemies supposed that the advent cause would slumber in the tomb of bygone days, behold from hill and dale, from village and hamlet, from city and country, from kingdoms and states, from continents and isles, a redoubled shout is heard: 'On! on to victory!' Ah, this is God's doing, and marvelous in our eyes!"

It was about the middle of July, 1844, however, when the midnight cry was most clearly heard, echoing and re-echoing through the land. After the spring disappointment, men had begun to search the Scriptures for more light. It had come; and this is the way it came: A camp-meeting was in session at Exeter, N. H. A cloud of depression had settled upon the camp. The services seemed dull and

disappointing. But one day a change came. A middle-aged woman arose during the service, and said,

"It is too late, Brother ——. It is too late to spend our time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time. . . . The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. 'Behold, the Bridegroom cometh, go ye out to meet Him.'"—*"Life Incidents," pp. 159, 160.*

With these remarks the woman took her seat, as the preacher had already done. Then one of the less prominent workers arose and presented the argument that the 2300 days would end on the Levitical day of atonement, the tenth day of the seventh month, or Oct. 22, 1844. It was like touching the electric button that changes darkness to light. The clouds of depression lifted, the shout of victory went through the camp, and a great spiritual feast followed.

When the camp-meeting closed, the members went forth to renewed labor.

"Earnest, zealous men and women went out in all directions, preaching the message of the Lord's return on the 22d of October, and enjoining in their work a power which was clearly from above. In a few short weeks the Adventists had risen as one man, and were giving the midnight cry with united voice. . . . Means with which to carry on the publishing work flowed in freely from many quarters, and the spirit of personal labor for souls was marked."

"Everywhere earnest workers were making the country ring with the midnight cry. This preaching tended directly to suppress fanaticism and unite hearts. A revival swept over the land. Many who had fallen asleep during the tarrying time awoke from their slumbers. Their former zeal returned in double measure. Their joy was unspeakable."

In the spring several New England farmers had left their fields uncultivated; now other farmers, catching the same vision, left their crops unharvested as an evidence of their faith in the immediate return of the Lord. What stern messages of warning those uncultivated fields must have preached! What striking appeals the unharvested crops must have made to the almost-persuaded neighbors! One advent believer had a very solicitous neighbor, who came and offered to dig his potatoes for him, saying, "You may want them."

"No!" said the man of unwavering faith, "I am going to let that field of potatoes preach my faith in the Lord's soon appearing."

One prominent Adventist leader testified:

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart

and humiliation of soul before High Heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."—*"The Great Second Advent Movement," p. 165.*

Such was the effect of the midnight cry which proclaimed everywhere that Jesus would come Oct. 22, 1844.

THE APPROACHING CRISIS

So the work went on, while days lengthened into weeks, and weeks into months. The day of their greatest hope was near. One present at a camp-meeting held at this time gives us a glimpse of the farewell scene:

"The parting was most solemn. That was the last camp-meeting the brethren expected to attend on these mortal shores. And as brother shook the hand of brother, each pointed the other to the final gathering on the immortal shores at the grand encampment of the saints in the New Jerusalem. Tears flowed profusely, and strong men wept aloud." —*"Life Incidents," p. 168.*

In the *Midnight Cry* of Oct. 10, 1844, George Storrs made a very earnest appeal to the readers to get ready for the great day which now was less than two weeks in the future. Part of his appeal read thus:

"How shall we be ready for that day? — Believe God's truth, and venture out upon it by strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die upon that day, the same entire consecration to God and deadness to the world.

"I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince that at a given time he will send a splendid steamer to carry all persons whom he shall find there with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there drifts away from them, and they look after it no more, but are watching for the arrival of the steamship. They have no doubt of the truth of the promise, and risk all upon it. Others who come there think it is enough that they are on the rock. But they would be wise and not run too great a risk. . . .

"Cut your ropes now, brethren; let your boats float out of sight; yea, make haste before the 'sign of the Son of man appear.' Then it will be too late. Venture *now*, and venture *all*. Oh, my heart is pained for you; don't dally; push off that boat, or you are lost; for 'whosoever shall seek to save his life shall lose it,' so saith Jesus Christ, our Lord and Judge.

"Make haste, then, once more I entreat you, O make haste! Let go every boat by which you are now calculating to escape to land '*if* it

don't come.' That 'if' will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—'Get thee hence, Satan,' said He. Then the devil leaveth Him, and 'behold, angels came and ministered unto Him.' So will it be with you when you have gained this triumph."—*"The Great Second Advent Movement," pp. 163-165.*

The great crisis came still nearer. Only a few more days remained. Means had flowed in freely, and thousands of copies of papers and tracts were scattered abroad. Now some who had held on to their means pleaded with the leaders to accept their money. "You are too late. We don't want your money now! We can't use it!" was the refusal they met. These faithful leaders thought the last paper had been published and the last bit of literature sent forth.

William Miller's pen leaves us a very clear picture of God's waiting people. It will do us good to gaze at it, and profit by the example of those earnest believers. He wrote:

"I think I have never seen among our brethren such faith as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet Him seems to be the labor of their agonizing spirits.

"There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, 'Behold, the Bridegroom cometh, go ye out to meet Him.' 'Amen. Even so, come, Lord Jesus.'"—*"Life Incidents," pp. 177, 178.*

OCTOBER 22, 1844

When October 22 dawned, it found all ready for the Master's return. The sun rose. The clock ticked away the waiting hours. Noon came. Still God's children waited. The shadows began to lengthen. Lower and lower sank the sun. Finally it kissed the western horizon. Then it sank beyond the western hills, and no Saviour had come. Alas! what could it mean? Surely the Father above must have looked down in tender pity and love upon His heartbroken children. How His heart must have yearned for them in their bitter disappointment!

But His infinite, His unfathomable love permitted that experience to come to those who had learned to love the Saviour's appearing. And He who comforted the early disciples in their hour of deepest distress, when their Lord lay in the tomb, sustained these sorrowing ones in this hour of their greatest disappointment, when the cruel hand of time thrust them rudely out of a world of sweet expectation into one of sneers, ridicule, and misunderstanding. One who himself shared this disappointment, leaves us this teaching, enlightening testimony:

"The tenth day of the seventh month, Jewish time (Oct. 22, 1844), at last came. It found thousands upon thousands who were looking to that point for the consummation of their hopes. They had made provisions for nothing earthly beyond that date. They had not even cherished the thought, 'If it doesn't come,' but had planned their worldly affairs as they would if they had expected that day to end the period of their natural lives. They had warned and exhorted the wicked to flee from the wrath to come, and many of these *feared* that the message might prove true. They had counseled and prayed with their relatives, and had bidden good-by to such of them as had not given their hearts to God. In short, they had bidden adieu to all earthly things with all the solemnity of one who regards himself as about to appear face to face with the Judge of all the earth. Thus, in almost breathless anxiety, they assembled at their places of worship, expecting, momentarily, to hear 'the voice of the Archangel and the trump of God,' and to see the heavens ablaze with the glory of their coming King."—*"The Great Second Advent Movement," pp. 183, 184.*

The people of God who had been used in giving the midnight cry, though broken-hearted with disappointment, looked up and waited, waited for God to lead in this second and greatest crisis in their experience. They knew Him in whom they had believed, and were ready to say with Job, "Though He slay me, yet will I trust in Him;" for they had not taken presumptuously or hastily the position that brought the disappointment. Of course, this cannot be said of all the fifty thousand Adventist believers. There were many who found this test too severe. The parable of the seed sown by the wayside, on stony ground, and in good soil, found full application among Adventist believers. Some, like Jonah, complained of God. Their pride had been deeply wounded, and they felt like fleeing into utter seclusion. Many severed their connection with the Adventist people, and turned back to the world.

William Miller and other faithful leaders stood nobly in their places, comforting and encouraging the disappointed people, while their own hearts ached. That hour of apparent defeat unveiled a little more fully the true greatness of these noble men; but eternity alone can reveal fully what strong pillars such men were in the advent movement.

What was the real cause of the disappointment? In "The Great Controversy" we read:

"Errors that had been long established in the church prevented them [William Miller and his associates] from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning, they suffered disappointment." The "error resulted from accepting the popular view as to what constitutes the sanctuary."—*Pages 351, 352.*

THE HOUR OF TRIAL

But why did God permit His beloved children to make such a mistake and to suffer such bitter disappointment? Perhaps we cannot fully answer that question. But let us reason quietly for a moment. Do you think Jonah could have preached effectively to Nineveh had he understood the outcome? Do you think the disciples could have participated so joyfully and enthusiastically in the triumphal entry, had they sensed that in a few more days their beloved Master would die upon the cruel cross? There is only one answer for the human heart. We are told:

"In like manner, Miller and his associates fulfilled prophecy, and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them."—*Id., page 405.*

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God."—*Id., p. 401.*

We, who look back upon the disappointment of 1844 as a stirring event in our history, can see at least dimly how that experience was used of God to enrich the lives of those who held fast to their confidence. It tore them loose from the things of this world, and it brought them into close communion with God, where He could heal their aching hearts and send them forth more than conquerors in His service.



THE HIGH PRIEST MINISTERING IN THE SANCTUARY

Upon Completing His Ministrations in the First Apartment, He Entered the "Holy of Holies" to Cleanse the Sanctuary.

CHAPTER V

LIGHT AFTER DARKNESS

THEIR MISTAKE REVEALED

How tenderly God watched over His heartbroken people during the dark hours of bitter disappointment! His loving hand led them to this promise in Hebrews:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him."

It was a healing balm to their aching hearts. It spoke courage to their fainting souls. It enabled them to lift their eyes above an outlook gloomy enough to discourage the stoutest heart, and to say with Judson, "The prospects are as bright as the promises of God."

These believers had passed through the experience foretold in Revelation 10:10. The proclamation of the time had been indeed sweet, for as the believer looked forward to the great day when all earth's sorrows should cease, his heart overflowed with joy and gratitude; and forgetting the hardships of the present, he pressed on with the good news to others. Then came the disappointment, which was perhaps as bitter a morsel as mortal ever tasted. But soon He who was their comfort and sufficiency in the hour of supreme test, showed them that under God they must also fulfil Revelation 10:11, and "prophesy again before many peoples, and nations, and tongues, and kings."

In November, 1844, there appeared in the *Voice of Truth* an article through which we can see the breaking of a new day of hope and service. Joseph Marsh, the editor, wrote as follows:

"We did believe that He would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of His dear people, and His glory.

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on

that very day accomplish all that the type would justify us to expect. We now believe He did."

The text around which the Adventist believers had rallied was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." They could find no error in their reckoning of the prophetic time in the prophecy. In fact, that had been fixed securely by the birth and crucifixion of Christ. They knew, too, that God's word could not fail. So they must look elsewhere for their error. And now the great question before them was, "What is the sanctuary?" They had taken it for granted that the sanctuary was this earth; now they saw that in this interpretation evidently lay their mistake.

Hiram Edson, one of the disappointed leaders, who lived in western New York, had an experience which helped him and others in learning what the sanctuary is. He felt that God, who had always helped them in the past, surely would not fail them now. Seeking the Lord in prayer for light on the sanctuary, the next morning after the disappointment, the conviction flashed into his mind that the sanctuary to be cleansed at the end of the 2300 days was the sanctuary in heaven. With this thought, which came to him with such clearness and power that he could not doubt that it was a direct answer to his prayer, came also peace of soul. He lost no time in communicating to his brethren the light that had come to him; and new courage came into the hearts of the advent believers generally.

Soon a conference was held at Hiram Edson's home. James White could not attend, but Joseph Bates went all the way from Massachusetts. Other workers were present, and the meeting proved to be a great blessing in encouraging hearts and uniting efforts. In the early part of 1846, a long article from the pen of O. R. L. Crosier, to whom Brother Edson had related his experience, helped further to explain the Bible teaching on this subject.

THE SANCTUARY AND ITS CLEANSING

After careful study of the Bible, especially the book of Hebrews, the Adventist believers concluded that unquestionably the sanctuary referred to in Daniel 8:14 was in heaven, and not on the earth. Then came the question, "But what does the cleansing of the sanctuary mean?" The answer to this they found also in the Bible. There God had explained fully the sanctuary services on earth, and made clear that these services were typical of the ministration of our High Priest in the sanctuary above. He had placed that vital information in the Scriptures to guide His children in ages to come, and now in a critical hour they discovered it. They saw clearly,

not only that when Jesus returned to heaven as our high priest after His death on the cross, He ministered in the first apartment, but that, according to Daniel 8: 14, in 1844, at the end of the 2300 days, having completed His ministrations in the first apartment, He entered the "holy of holies" to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin offering, and through it were transferred, in figure, to the earthly sanctuary; so in the new dispensation the sins of the penitents are by faith placed upon Christ, and by Him transferred in fact to the heavenly sanctuary. And as the typical cleansing of the earthly sanctuary was accomplished by the removal of the sins with which it had been polluted; so the actual cleansing of the heavenly sanctuary is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record, to determine who, through repentance for sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary, therefore, involves a work of investigation — a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him, to give to every man according to his works. Rev. 22: 12.

"Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming." —"*The Great Controversy*," *p. 422*.

"Both the prophecy of Daniel 8: 14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come,' pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the *event* to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants."— *Id., p. 424*.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people."— *Id., p. 423*.

How different things looked with this new light shining down upon these earnest seekers for truth! That light illuminated the

past, the present, and the future. The Adventist believers now understood more clearly the first and second angels' messages, and were prepared to receive and to give the third. Rev. 14:9-11. Again they caught sight of their blessed Redeemer. He had not forsaken them. He was only getting ready to come to take them home; so, "begotten . . . again unto a lively hope," they went forth to service, rejoicing "with joy unspeakable and full of glory."

GENERAL SPIRITUAL DECLENSION

And now that God's people were ready to serve, they found service waiting for them. As the churches turned away from the new light being disseminated by the Adventist believers, their spirituality declined rapidly.

"In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844."—*"The Great Controversy," p. 380.*

Speaking of this time, a writer in the periodical known as *The Religious Telescope,* said:

"We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction."—*"Life Incidents," p. 237.*

In February of the same year [1844] Professor Finney, of Oberlin College, said:

"We have had the fact before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. . . . Very extensively, church members are becoming devotees of fashion,—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. . . .

"But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and He has withdrawn Himself from them."—*"The Great Controversy," p. 377.*

A DISTINCT PEOPLE

In the light of these pointed paragraphs, we can see very clearly why God was calling those who loved Him out of the churches that had rejected His message, "Fear God, and give glory to Him; for

the hour of His judgment is come." Many heeded the call to come out; but not many followed the Master over the threshold into the remnant church, which He was then organizing to finish His work on the earth. However, some did; and so out of the proclamation of the second angel's message came forth a distinct people who were willing to devote their lives to the proclamation of unpopular truths.

"Precious truths for the last days were to be searched out and proclaimed — a work which could not be done in 'creed-bound' churches any more than the heralding of the gospel to the world could be accomplished by the apostolic church while retaining a connection with the Jewish sects. God called for separation there, and He also called for separation of the advent believers from those who would seek to hold them in the circle of their creeds."—*"The Great Second Advent Movement," p. 178.*

As the believers pressed close to their Saviour, they saw that they must go forth again to the world with His merciful message of warning. The first angel's message, announcing the judgment hour and calling people to worship the true God, must continue necessarily till Jesus comes. The cry against apostasy given in the message of the second angel, they were also to keep before the people around them. And soon to these two messages was added that of the third angel, which they were to carry to the world.

DIVINE GUIDANCE

This earnest group of believers did not have to face the world alone. God, who has been the same loving Father all through the ages, was with them in a very special way. It is not God's plan to call His children to do a difficult task and then leave them to wrestle with it alone. All through the Old and the New Testament we meet instances that show His continual care for His people — how He led them by His prophets, and wrought miracles for them. In the early Christian era, during the Dark Ages, through the Reformation of the sixteenth century, during the great revivals of later years, His divine hand can be seen shielding His children, pointing out to them the way, and supplying their needs.

But never since the days of Moses was a people more miraculously led than was the small group of devoted believers who shared in the great exodus movement of 1844, and later formed the Seventh-day Adventist denomination. The time had come at last to which Isaiah the prophet pointed when he said, "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." And down through the history of the Seventh-day Adventist Church, God's wonderful gift of divine guidance in the spirit of prophecy runs like the warp through a

fabric. It has greatly helped to unify the Adventist believers, making them a distinct and separate, but united people.

Of the early manifestations of this great gift, Elder J. N. Loughborough says:

"The Lord began to manifest the gift of prophecy during the proclamation of the first and second angels' messages. This gift has been more fully developed since the close of the twenty-three hundred days. The Lord chose His own instrument for this purpose, selecting as His agent one who had not only surrendered all for Him, but whose life trembled in the balance, 'the weakest of the weak.'"—*Id., pp. 201, 202.*

Very naturally, after the disappointment of 1844 errors crept in among the Adventist believers, especially among those who did not press close to God for more light and for keeping power. It was not easy to combat these errors, but through the spirit of prophecy placed in their midst, God's people were given wisdom to meet them. One of the false doctrines was that the great sabbath had come, and that no one was to engage in manual labor. This caused some confusion. But the hardest of these errors to deal with, was probably "the shut door." This false doctrine had been held very generally immediately after the autumn disappointment. For a short time William Miller and many other faithful believers held this view, and felt that their work for the world was finished.

"The shut door," or "no mercy" doctrine, was introduced by Joseph Turner. Of its beginnings we have this account from the pen of Joshua V. Himes:

"Brother Joseph Turner and others took the ground that we were in the great sabbath,—that the six thousand years had ended; consequently no Adventist should perform any more manual labor. To do so would surely, in their estimation, result in their final destruction.

"While waiting in this position of idleness as to worldly manual labor, a new light, as it was thought, shone upon Brother Turner's mind, viz., that the Bridegroom *had come;* that He came on the tenth day of the seventh month of the Jewish year last past; that the marriage then took place; that all the virgins then, in some sense, went in with Him to the marriage, and the *door was shut!* None of these could be lost, and none without could be saved. Thus all the spiritual affairs of this mighty globe were finished."—*Id., pp. 220, 221.*

Early in the spring of 1845, Ellen Harmon heard Joseph Turner preach his doctrine, and she told him that he was preaching a "false doctrine; that there was still mercy for sinners, and for those who had not understandingly rejected the truth."—*Id., p. 222.* Says J. N. Andrews, in a letter written in 1874, almost thirty years later:

"Instead of the visions' leading them [the early Adventists] to adopt this view, it corrected those upon it who still held to it."—*Ibid.*

Thus, only a few months after the disappointment, God was sending forth His messenger to warn people against the false doctrine over which many were stumbling. What a blessing the spirit of prophecy must have been to their bewildered minds!

LIGHT ON THE SABBATH AND THE THIRD ANGEL'S MESSAGE

As the advent believers pressed forward according to God's commands, increased light shone upon their pathway. The light on what the sanctuary is, and on the first and second angels' messages, did not constitute their full commission. There were still other precious truths for God's people to learn and to teach. Very soon after the disappointment, God called their attention to His law. As they caught sight of their blessed Saviour in the most holy apartment of the heavenly sanctuary, they saw the immutable law by which all are judged; and they prayed for light to understand its full meaning. He may not have answered their prayer in the way they expected, but He did answer it, fully, clearly, and unmistakably.

In 1844 Mrs. Rachel D. Preston, a Seventh Day Baptist, had come to Washington, N. H., probably in the spring or early summer of that year. She was a firm believer in the Bible Sabbath, and she was a missionary, too, for she carried with her for distribution some literature on the subject. In Washington she came in touch with Adventists, and soon accepted their doctrines. In turn, she interested them in the commandments of God; and before long, at a Sunday morning service held by the Adventists in that place, one of the believers arose and said he was convinced that the seventh day, and not the first, was the true Sabbath according to the Bible, and that he was resolved to keep it. Several others expressed themselves as determined to walk in the new light. Mrs. Preston, who was present at this meeting, sat weeping for joy. The result was that within a few days practically the entire company of forty became Sabbath keepers. Thus at Washington, N. H., was formed the first Seventh-day Adventist church, many years before the name "Seventh-day Adventist" was chosen.

Frederick Wheeler, an associate of William Miller, had begun to keep the Sabbath in March, 1844. Several other Adventist ministers accepted the Sabbath before the close of the year. T. M. Preble was the first of these to present this new truth in the press. Through the reading of Elder Preble's first article on this subject, which appeared early in 1845, and also because of a visit to the Washington church, Joseph Bates accepted the Sabbath. On his way home he met a Mr. Hall.

"Hello, Brother Bates! what's the news?" called Mr. Hall very casually.

"The seventh day is the Sabbath!" replied Joseph Bates fervently, his heart all aflame with this new-found truth. We do not know what Mr. Hall's reply was; but after he had returned to his home, he and his wife studied their Bibles diligently, and soon they too began keeping the Sabbath. As for Joseph Bates, he became one of its strongest advocates. The story of his struggle to print a pamphlet on the subject, is told in part in another chapter.

A few months after Joseph Bates began to obey the fourth commandment, James White and J. N. Andrews became Sabbath keepers. But not all Adventists accepted the Sabbath readily. Mrs. E. G. White, then Ellen Harmon, did not at first see its importance. However, God revealed to her in vision the sacredness of His holy day. She says:

"Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: 'It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the foundation of the Sabbath.'"—*"Life Sketches of James White and Ellen G. White," p. 237, edition 1880.*

As God's people saw the importance of the Sabbath, they realized that it is not merely a day; it is a memorial. They saw that it had been given to them as a trust from God, and that they must keep it reverently. It was their flag of loyalty to God, and now they saw that to keep Sunday, the false sabbath substituted by man, would be to honor a flag representing disloyalty to God.

Naturally, the light that rested upon the Sabbath, showing it to be God's memorial, and likewise showing Sunday to be of only human origin, would lead the Bible student to the third of the three messages in Revelation 14. And now the Adventist believers could see more clearly than ever that it was not yet time for Jesus to return.

"Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming."—*"The Great Controversy," p. 435.*

As the advent people followed the light that shone on their pathway after the dark night of disappointment, they saw it grow brighter and brighter, until it made the future look glorious with the blessed hope.

CHAPTER VI

DIVINE LEADERSHIP ALL THE WAY

HEAVENLY GUIDANCE ASSURED

BEFORE we start on a journey, it is always well to get our bearings, that we may know for what features of special interest we should be looking. We have followed the heroes of the bitter disappointment to the dawning of a bright day; we already understand that God called them to be the charter members of His remnant church on earth; and now as we watch them through the decades going forth to the world with the message God has committed to their hearts and hands, let us not fail to note how God's great blessing of divine leadership, like a golden thread, runs through the entire history of this people.

There never has been, and never can be, a true religious movement except God be the leader. And the success of every such movement is dependent upon the confidence of its adherents in this divine leadership. This confidence must rest on the assurance of the divine origin of the movement and of continued divine guidance. While there must be the human element connected with God's leadership of His people, this must ever be subservient to the divine. "If Thy presence go not with me, carry us not up hence." Ex. 33:15. This cry of Moses is the cry of our hearts today.

Perhaps the most marvelous outward manifestation of God's leadership that has ever been witnessed was seen in the exodus movement. Enshrouded in a pillar of cloud by day and of fire by night, the Lord went with His people.

During the entire period of forty years, although enshrouded in the cloud, the personal presence of the Saviour was with Israel; but in only one instance did He speak directly to them. That was when giving the law at Sinai. Frequent messages were communicated to them, but always through the prophet of God. So it is written: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Through the succeeding centuries the Lord continued to lead His people by His prophets. Not until they had rejected the greatest of all the prophets — Jesus — and had chosen Barabbas, a mur-

derer, instead, did the Lord reject His chosen people, the literal descendants of Abraham.

But that does not mean that God ceased to be the leader of those among His people who accepted Jesus as their personal Redeemer. Theirs was still the promise, "Lo, I am with you alway." Through the Dark Ages of persecution He was with them. In the great Reformation of the sixteenth century He led and blessed. As one writer has said, "There were some wonderful displays of the Lord's power and manifestations of the gift of prophecy during the Reformation of the sixteenth century, and in the times following."

CHARACTERISTICS OF THE REMNANT CHURCH

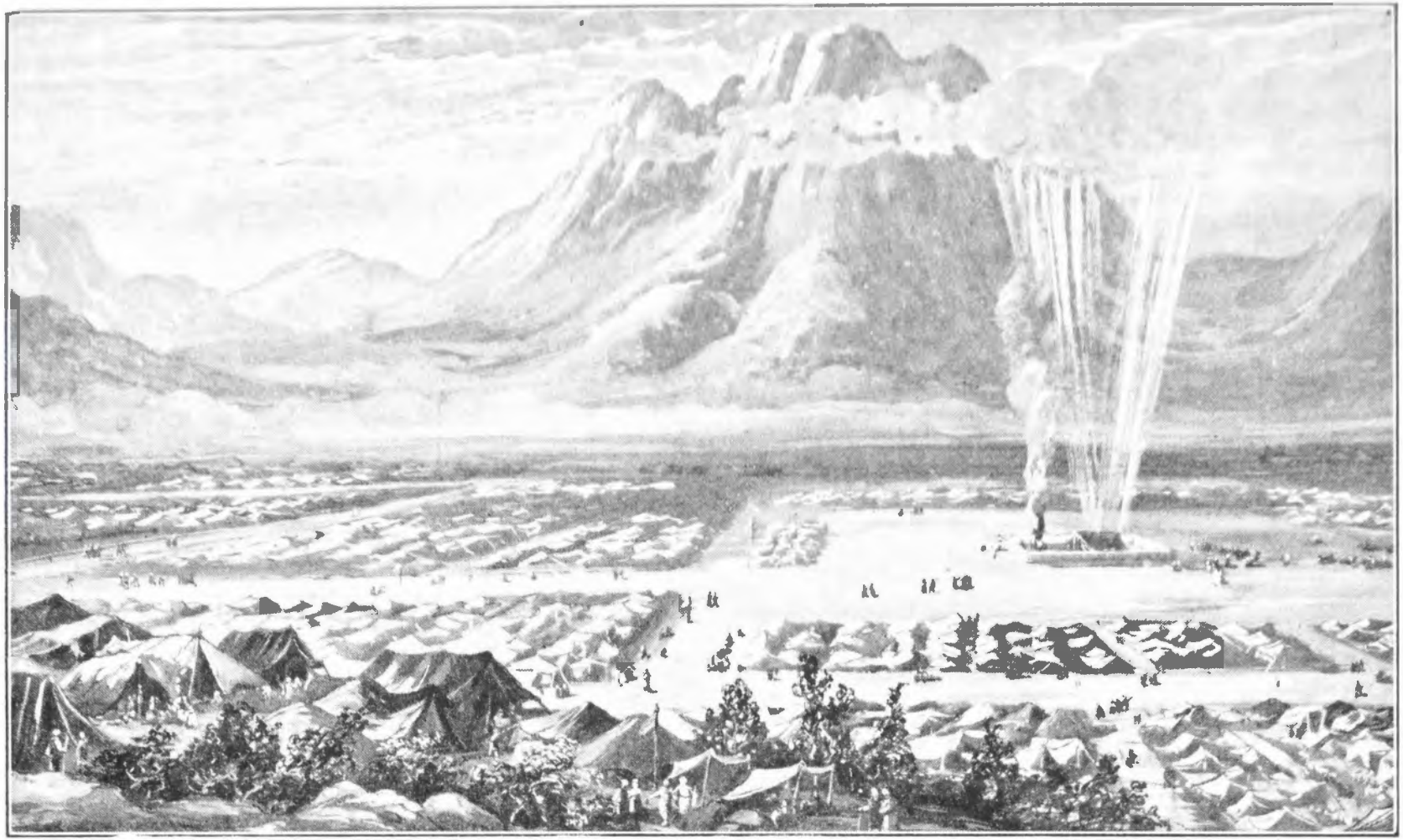
The remnant church of God was to be marked by two characteristics,— they "keep the commandments of God, and have the testimony of Jesus Christ."

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. "The testimony of Jesus is the spirit of prophecy." Rev. 19: 10.*

These two characteristics were in the possession of the advent believers who had stood the test of the disappointment; and the story of their discovery has already been rehearsed. However, it is interesting also to know that even before the disappointment, God was calling men to act as His messengers to the advent believers. In 1842 He gave a man of Boston, William Foy by name, two visions. They related to the new earth and the travels of God's people to the holy city. William Foy was an educated man, a minister, and an able speaker. Large audiences listened spellbound to his story of what he had seen of the heavenly land. Not long before the disappointment in 1844, God gave him a third vision, in which he saw three steps or platforms, the third extending clear to the kingdom of God. This vision he could not understand, as he was looking for Jesus to come very soon, and so he did not make it public, as he should have done.

Next, shortly before Oct. 22, 1844, God visited Hazen Foss, of Maine, with three visions. This young man was also a firm believer in the soon return of Jesus, so he could not understand the part of his vision relating to the three steps. There were also messages of warning for him to deliver. He was naturally proud. When God revealed to him some of the hardships that he would encounter as His special messenger, he shrank back. In the second vision God

* The dragon of this scripture is "that old serpent, called the devil and Satan." Verse 9. "The remnant of the seed of the woman" is the church of God in the last generation.



ISRAEL ON THEIR JOURNEY ENCAMPED AT SINAI, OVERSHADOWED BY THE PILLAR OF CLOUD

"In a Pillar of Cloud by Day and of Fire by Night, the Lord Went with His People."

told him if he refused to serve as His prophet, He would call one of the weakest of the believers to deliver His messages to the remnant people. Still he hesitated, and finally refused. Then in a third vision God told him he was released. This stirred him to action. He resolved to tell others. But, alas! when he stood before the audience, he could say nothing. The vision, once so clear, had fled. His mind was a blank.

GOD'S MESSENGER CHOSEN

A few months after the disappointment, God called the third person to serve as His messenger. This call came during a season of worship, when five women were praying earnestly for light. In this group was Ellen G. Harmon, a young girl of seventeen. She was very frail, her health having been shattered by an accident, so that physicians despaired of her life. The disappointment had been a severe tax on her physical strength, and some thought she could live only a short time. It was while praying for light regarding the disappointment that Miss Harmon was taken off in vision for the first time. She was shown the journey of the advent people to the New Jerusalem. This was wonderfully comforting to her, and it encouraged and strengthened other faithful ones to whom she related the vision, giving them a sense of the presence of God in their bitter experience.

But even yet she did not think of the possibility of being called to act as God's messenger to the remnant people. However, in about a week God showed her in vision that that was to be her mission in life. In the *Review and Herald* of July 26, 1906, she wrote thus of her divine call:

"My Saviour declared me to be His messenger. 'Your work,' He instructed me, 'is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make My Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from *one who has never learned in the schools.* My spirit and My power shall be with you.'"

There was a real struggle in the heart of this young Christian. For some time she prayed that the burden might be laid upon some one more capable. Still came the unmistakable command: "Make known to others what I have revealed to you." Finally, after the earnest prayers of other believers in her behalf, she said to her Master: "Here am I; send me."

Soon her mission began. After she had related her first vision in Portland, Maine, Hazen Foss, who recognized it as the same

vision that God had given him, urged the young woman to be "faithful in bearing the burden, and in relating the testimonies the Lord should give her." To others he said, "That is the instrument on whom the Lord has laid this burden."—*"The Great Second Advent Movement," p. 213.*

From that day of unconditional surrender to her Master's will until her death, July 16, 1915, the messenger thus chosen and commissioned of God, never drew back. Of the early struggles, when the pioneers would be praying earnestly for more light, she said:

"When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—*"Letter to Physicians and Ministers," Series B, No. 2, p. 57.*

SECRET OF PROGRESS

God used Miss Harmon (later Mrs. E. G. White) mightily all through her life in directing His people to new fields; in changing methods of labor; in bringing in new lines of work; in giving warnings and reproofs; in bringing hope and cheer to discouraged ones; in restoring unity among brethren; in preparing work and workers for unexpected crises; in meeting false doctrines; yes, in every advance step in the development of our system of organization. The spirit of prophecy, as manifested through Mrs. White, is woven so intricately into the progress of our denominational history that the story of no line of work can be told without the feature of divine leadership standing out clearly and unmistakably.

It was through this prophetic gift among us that the early believers were urged to organize into a church, although a number of workers opposed such a plan. Through that same voice and pen, God called His people a little later to develop the health reform movement, then the educational work. Three years before our first foreign missionary sailed for Europe, God sent His messenger to tell our people in America to look up and see the needs in lands beyond. And even before then had come a message foretelling in symbolic language the day of missionary advance in foreign lands.

For example, when the book work was starting in Scandinavia, Mrs. E. G. White gave instruction as to the methods to be used. Publishers said of the colporteur work, "It cannot be done," for it never had been done there. But Sister White said that the angel of

the Lord showed her that the method presented to her would be far superior to those used by worldly publishers. So the plan was tried out, and the success was phenomenal. In one year, more than $40,000 worth of books were sold from the Christiania publishing house alone.

Similarly in Australia plans of work and location of institutions questioned by human wisdom, but indicated by the spirit of prophecy, proved wisest in the end.

WORLD EVENTS FORETOLD

Sometimes world crises were revealed to her in advance, that she might warn God's people. In 1904 she wrote thus of coming events:

"A storm is coming, relentless in its fury. Are we prepared to meet it?" "Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*"Testimonies," Vol. VIII, pp. 315, 28.*

In 1909 came a similar message, perhaps for emphasis, to help God's people to prepare for an event which, from a human viewpoint, seemed impossible. But the war came.

At another time she sent a message to the youth, from which the following is an excerpt:

"The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near; probation is closing. Oh, let us seek God while He may be found, and call upon Him while He is near!"—*Signs of the Times, April 21, 1890.*

There was no mistake in these earnest messages sent in mercy to God's remnant people. The beginning of the terrible fulfilment of one of these predictions, still sadly vivid to the reader, was thus described in an editorial in the *North American Review* for September, 1914:

"Well, the great conflagration has come at last, and today all Europe is wrapped in flames. With what frightful swiftness the little spark upon the middle Danube has flashed the huge tinder box of an entire continent, and set alight a dozen by-fires in Africa, Asia, and the Far

Eastern seas! Think of it! Only a short month ago the world was settling down to its midsummer siesta, wholly unconscious of impending ill. Kings and presidents were off yachting or paying party calls, diplomats were 'taking the waters' after the winter's gastronomic campaign, the people at large were making ready for the summer outings on seashore and mountain, while the annual stream of American tourists was fully under way.

"Suddenly a cloud appeared on the southern horizon, a cloud at first no bigger than a man's hand, but swiftly covering the entire heavens and wrapping the earth in darkness, shot only by lurid lightnings. Then what a change came over the face of Europe! Its several peoples, steeled from their cradles to this very eventuality, sprang to arms, each man in the place marked out for him in his young manhood, made ready for grim work by years of training beneath his country's flag. Smoothly and silently the well-oiled machinery of mobilization has set the stage, and the myriad players are already acting their respective parts in 'Europe in arms,'—the greatest tragedy of all recorded history."

THE SUPREME TEST

But there is no need of piling up further evidence of the accuracy of the predictions made by God's chosen messenger. Let these suffice. They declare unmistakably that God's word is still infallible and eternal.

The messages that came from the pen of Mrs. White not only stood the test of genuine prophecy in the matter of prediction; they were also in harmony with "the law and the testimony." (See Isa. 8:20.) Her physical condition while in vision also answered to the Biblical description of the true prophet in vision. However, it is not the manifestation of superhuman power in physical demonstrations or in the working of miracles, that constitutes an infallible sign of the divine presence and leadership. Just before the coming of Jesus, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. 2:9, 10.

Another test of the true prophet, and the one upon which the Saviour seems to have placed more stress as an evidence of deep spirituality and divine guidance than any other, is the fruit borne in the life and the influence of the teaching. This must be uniformly good. The Master said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:15-20.

There must be wrought out in the life the will of our Father in heaven. We cannot conceive of God's choosing an unholy instrument through which to communicate His will to His people.

The individual may be faulty, as all God's prophets, except the Saviour, have been; but the heart must be pure. There must be a life of holy endeavor and firm adherence to the right. The aroma of a heart that is purified, sanctified, glorified, by the continual presence of Christ, will be recognized in God's seer. The fruit of the Spirit,—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"— like the fruit of the tree of life, will appear continually; and like it, the leaves of this tree — the teaching, whether oral or written — will be for the healing of the nations.

While it would be perfectly proper for the friends of Mrs. E. G. White to speak of her virtues, of her godly life, of the fruit of her teaching in their own lives, the testimony which would be most convincingly in her favor would be that which comes from disinterested witnesses. Therefore we have reproduced here a portion of an editorial that appeared in the New York *Independent* of Aug. 23, 1915. After speaking of the death of Mrs. White, the editor of the *Independent* says that her husband, Elder James White, shares with her the honor of founding the Seventh-day Adventist Church, but that she was its one prophetess. Continuing, he says:

"Ellen G. [Harmon] White, born in Gorham, Maine, was a very religious child. . . . At the age of seventeen she had her first vision, and was bidden, she believed, by the Holy Spirit to proclaim the speedy advent of Christ to glorify His saints and destroy His enemies. She dreaded the duty, but was given strength to accept it, and was rewarded with a long succession of revelations through her life.

"Before she was twenty years old she married Elder White, and their following began to grow. Her revelations were in the nature of instructions to their disciples, mostly aimed at their spiritual life, not forgetting to forbid the sins of custom and fashion. . . . The gift of prophecy was to be expected, as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness."

THE FRUIT OF HER LIFE AND WORK

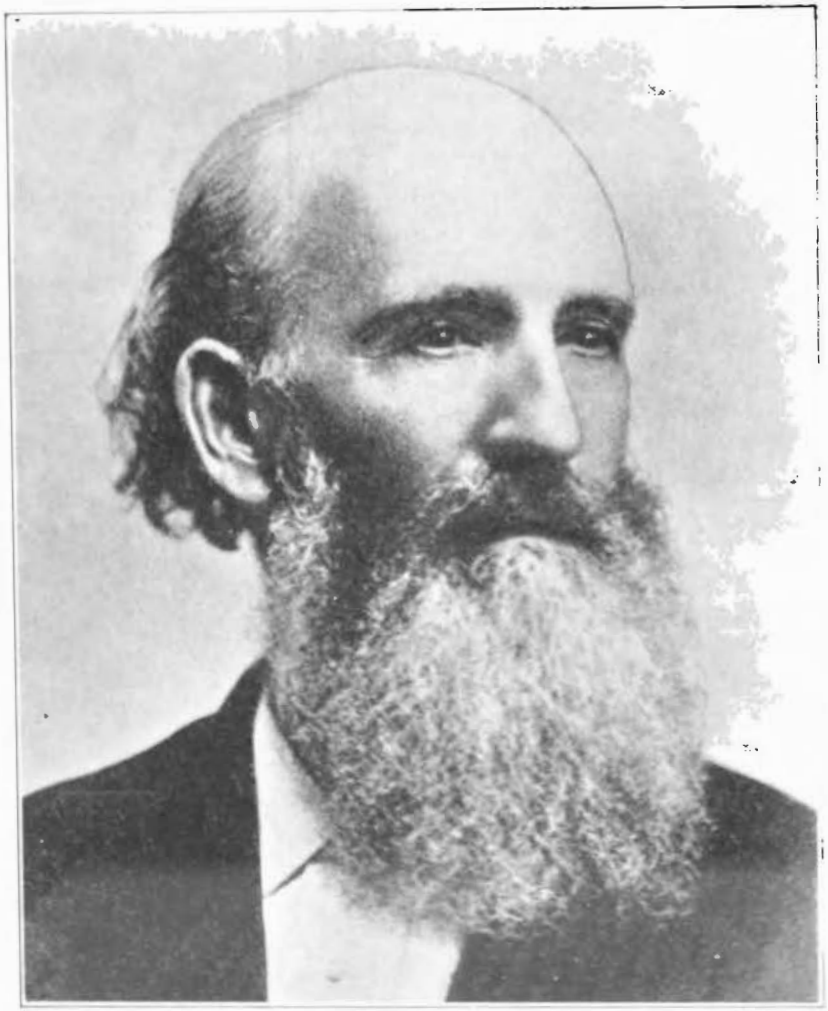
And what has been the influence of her writings? Thousands of witnesses would freely and gladly tell of the change produced in their own lives as a direct result of a careful reading of the writings of Mrs. E. G. White. They would tell you that these writings created a deeper, more profound love for the Bible than they had ever known before; that its pages shone with added luster in consequence; that a stronger desire to seek God in earnest prayer

was awakened in their hearts, and a more intense longing for constant communion with God; that they felt a greater hungering and thirsting after righteousness and holiness of life, after the indwelling of Christ in the heart, the fulness of the Spirit's power, and a greater zeal for the salvation of the lost, than they had felt before.

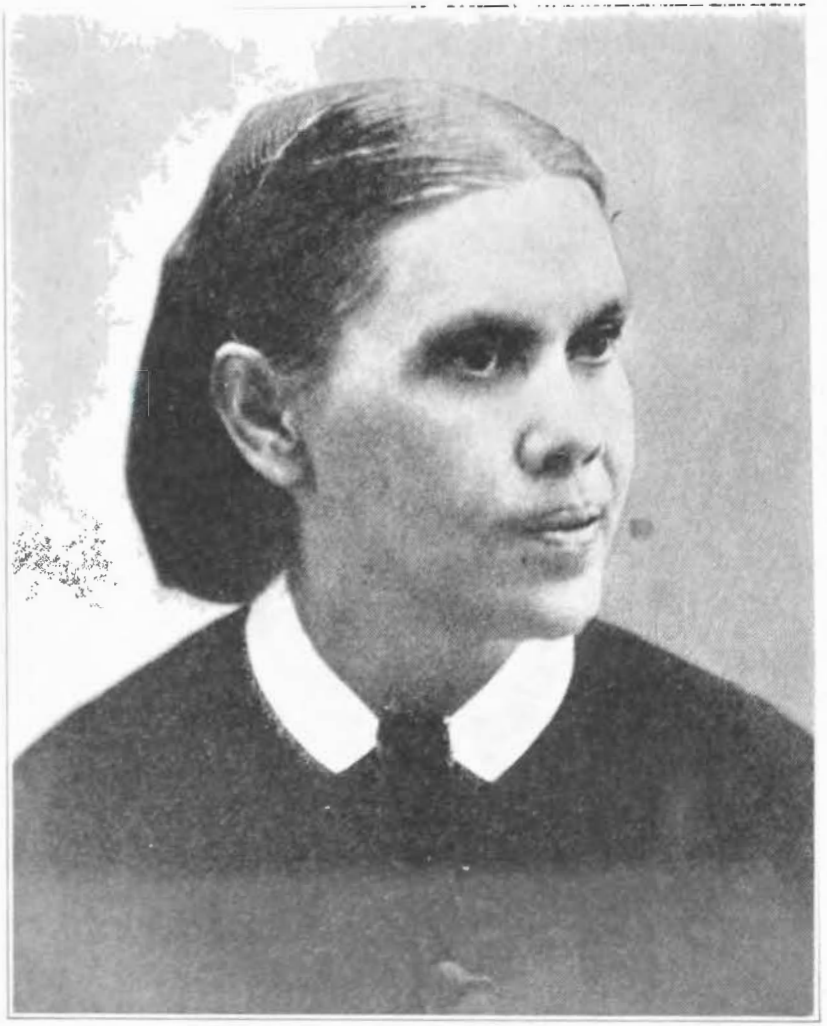
They would say that the careful perusal of her writings had been to them a great incentive to give to Jesus their hearts' best and holiest affections, and had helped in creating a longing for a fuller, deeper sense of the Saviour's love; that from the first rays of the early dawn of Christ's glory that had illuminated their hearts, they had been led on toward "the full noontide of a perfect gospel faith."

And what has been the influence of her work, under God, upon our denomination? This cannot be computed. The success of the movement has been commensurate with the degree of faithfulness exercised in following in the more excellent way pointed out by the Lord through the spirit of prophecy. Where the instruction delivered by God's messenger has been heeded, success has followed. And today, although the voice that God used for almost three quarters of a century is silent, her writings bring to us messages shedding light upon our pathway, continuing to help us in our study of the Scriptures, in our daily lives, and in our service for others; and they will continue to help us thus, even unto the end.

Somehow, as we think quietly for a moment of what a wonderful blessing the spirit of prophecy has been and still is to the remnant church, there comes echoing down through the silent past, with all the emphasis of the ages, and with all the solemn seriousness of the present, the earnest admonition of Jehoshaphat of old: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."



Elder James White



Mrs. Ellen G. White

CHAPTER VII

COVENANTING WITH GOD THROUGH SACRIFICE

SOWING IN TEARS

AFTER the disappointment of October, 1844, mentioned in a previous chapter, a comparatively small company of believers was left, who still clung to God and stepped forward into all the light He let shine upon their pathway. The disappointment was like the sifting of Gideon's army; but the faithful few who remained knew their God. And God knew His little flock. He had tested them and found them true. In obedience to His command, they were keeping the seventh-day Sabbath and following His guidance as given in His Word and through the spirit of prophecy which He had so graciously placed in their midst. Thus equipped, they could indeed do exploits for the Lord.

They had come out of the fiery furnace of disappointment, ridicule, and trial, unharmed. They had stood the test. And now God, who in His infinite mercy had permitted that experience to fit them to endure other hardships that are always fundamental to a reformatory movement, intrusted to their care His special message to a dying world. Glorious indeed were the truths He was committing to them to make known to others; and now He was calling on them to make a covenant with Him by sacrifice. To this call they responded fully and freely, with themselves and their all, making the Master's work their first business in life. That was the spirit in which the proclamation of God's great threefold message began.

Referring to those pioneer days, one of these Adventist believers said:

"In our early labors we have suffered hunger for want of proper food, and cold for want of proper clothing. We deprived ourselves of even the necessaries of life to save money for the cause of God; while at the same time we were wearing ourselves fearfully in order to accomplish the great amount of work that seemed necessary to be done in writing, editing, traveling, and preaching from State to State."—*"The Great Second Advent Movement," p. 270.*

One minister told of working for three winters in Illinois, and receiving his "board, a ten-dollar buffalo coat, and $10 in money." He added, "My case was not an exception; other ministers fared equally well, and we were all happy in the Lord's work."

Such was the spirit of the small group of leaders who laid the foundation of our denominational work. Self-denial was the predominating characteristic of these men and women. They were workers who gave their all. In 1902 a writer in the *Review and Herald* of June 3 said:

"Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of His work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past."

If anything, it is even more important today, when the current of worldliness is becoming stronger and swifter, that we should study the lives of these earnest pioneers whose example challenges us to follow in their train of service and sacrifice.

Let us take a few word-snapshots of some of those early advent workers.

A SEA CAPTAIN WHO BECAME A MISSIONARY

There was Joseph Bates, a captain who had sailed ships in all parts of the world. He was born in Massachusetts, July 8, 1792. After spending some years at sea, rising from cabin boy to captain, he retired with a fairly good competence for those days. Joseph Bates was a man of decision and good principles. He was a lover of truth, and when the advent message came to him, he accepted it whole-heartedly, after investigating it thoroughly. His means flowed so freely into the movement that when the great disappointment came, he had nothing left. However, he was true to his motto, "The Lord will provide." He faltered not, but clinging to God, he accepted new light as it was revealed, and became one of the first Sabbath keepers among the Adventist believers, and one of the most earnest advocates of the Sabbath truth. He not only preached it, but he wrote on that subject one of the first tracts ever printed by our people.

He was a man of remarkable faith, and the Lord rewarded him for it. Once, for instance, he felt he must go to a certain place to give the message. There was not a penny in his pocket, but he took his seat in the train, feeling sure that somehow the Lord would provide. God did not test him long. In a few moments a stranger came to him and handed him $5 to assist him in his work. This is

only one of numerous incidents that might be cited, showing that Joseph Bates and his Master were very near each other.

In the summer of 1849, Elder Bates visited the Middle West. He was seeking the lost sheep of Israel, the Adventist believers who were perhaps confused, and knew nothing of recently revealed truths that had comforted many aching hearts. Much fruit was gathered as a result of this seed sowing. The story of his visit to Battle Creek, Mich., is especially unique. He felt impressed that he must visit Battle Creek; and obedient to the still small voice, he went. But he was a total stranger. And now, in the words of another, this is what he did:

"He went to the post office, and asked to be directed to the home of the most honest man in Battle Creek. The postmaster directed him to the house of David Hewitt, a Presbyterian, who was living in the West End of town, on Van Buren Street. Elder Bates went at once to the home of Mr. Hewitt, to whom he said with characteristic directness, 'I have been directed to you as the most honest man in Battle Creek; if this is so, I have some important truth to present to you.' The reply was, 'Come in, I will hear it.' Elder Bates thereupon entered the house, hung up his chart, and gave a brief, but comprehensive survey of the principles of Seventh-day Adventists, dwelling especially on the Sabbath and the prophecies. Mr. Hewitt listened and was convinced, and kept the next Sabbath."

Joseph Bates did considerable pioneer work not only in the Middle Western States, but farther west. In 1852 he visited Wisconsin, and was the first of the workers to enter that field. There is much to be read between the lines of a letter he wrote to friends in Michigan during his labors in the Middle West. This letter probably has never been printed before. It is given here with the prayer that it may stir some to live the same life of self-denial that Joseph Bates did from the time he became an Adventist until his death, March 19, 1872. The letter reads as follows:

"*To the Church in Monterey and Allegan:*

"DEAR BRETHREN AND SISTERS, I am very much obliged to you for the $12 you sent Sister Augusta Bouges to buy me a coat. I needed one about this time, about as much as any garment I wear. As I have been laboring mostly in new places for some time, where the wants of messengers are not much thought of, this may be one reason why you have been led to inquire into my wants. I fully believe our heavenly Father, who calls us to labor in the wide harvest field and knows our wants, will not let this act of care and kindness on your part for me go unrewarded. Jesus says He numbers the hairs of our head. Therefore, nothing that we do can be unnoticed by Him. For the last eleven years I have tried cheerfully to devote all my time (except when resting) to spreading the present truth when duty seemed clear and souls willing to hear. Nor should I change my occupation for any consideration whatever, unless in obedience to the Lord. All my poor services and a thousand times more

could never pay the purchase of my redemption. I want to remain in His service while I continue in this mortal state. . . .

"My prayer is that you may all continue to walk in the old paths, and be found ready and waiting for the blessed Saviour when He comes. O what a blessed hope is ours! What a great recompense of reward awaits the faithful followers of the Lamb! Immortality without an end when Jesus comes! . . . Then 'from one new moon to another, and from one Sabbath to another, shall *all flesh* come to worship before Me, saith the Lord.' May our respect increase daily for the great recompense of reward. . . .

"Yours in much love,

(Signed) "JOSEPH BATES."

OTHER PILLARS IN THE TEMPLE OF GOD

By the side of Joseph Bates, at the front of this pioneer work, stood James White. Mention has been made of him in a former chapter as one who helped in the advent movement. He was born in Palmyra, Maine, in 1821, the fifth of nine children. Because of weak eyes, his education had been somewhat neglected, and friends advised him to become a farmer. But his thirst for knowledge overcame all barriers, and by dint of untiring effort he soon qualified for teaching the common branches. Then by teaching school and doing manual labor he made enough money to continue his studies. Of his struggle to obtain an education, he says:

"My thirst for education increased, and my plans were laid to take a college course and pay my way, if labor, economy, and study would accomplish it. . . . At Reedfield I wore old clothes, while my classmates wore new, and lived three months on cornmeal pudding prepared by myself, and a few raw apples, while they enjoyed the conveniences and luxuries of the boarding house."—*"Life Incidents," p. 14.*

In his pursuit of an education, James White was so deeply engrossed with his studies that he became somewhat indifferent to spiritual things, although he had been baptized into the Christian Church when only fifteen. When he first heard of "Millerism," he thought it wild fanaticism; but when he took time to study it, he was convinced that it was of God. Soon he, too, was heart and soul in the work of warning the world. God was planning his life for him, and soon James White became a lecturer in the advent movement, and in the spring of 1843 he was ordained.

To Elder White the disappointment of 1844 was very bitter. During the summer and autumn he had worked untiringly to give the midnight cry, and the passing of the time was to him a severe trial. His feelings he later described in these words:

"When Elder Himes visited Portland, Maine, a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the

place of meeting and wept like a child."—*"Life Sketches of James White and Ellen G. White," p. 108, edition 1880.*

Still this bitterly disappointed young worker did not lose his hold on God, but clinging to his never-failing Friend, he came out of that dark hour of trial prepared to do the still greater work to which God called him. Instead of repining, this young preacher engaged whole-heartedly in seeking for more and still more light, and in confirming the faith of those to whom he ministered.

Aug. 30, 1846, he was married to Ellen G. Harmon. For a time they labored among the few scattered families of Sabbath keepers in New England. There was no financial support as yet, but with their own willing hands they provided the bare necessities of life. Of this time Mrs. White wrote:

"We entered upon our work penniless, with few friends, and broken in health. . . . In this condition, without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work. We had no houses of worship at that time. And the idea of using a tent had not then occurred to us. Most of our meetings were held in private houses. Our congregations were small. It was seldom that any came into our meetings excepting Adventists, unless they were attracted by curiosity to hear a woman speak.

"At first I moved out timidly in the work of public speaking. If I had confidence, it was given me by the Holy Spirit. If I spoke with freedom and power, it was given me of God. Our meetings were usually conducted in such a manner that both of us took part. My husband would give a doctrinal discourse, then I would follow with an exhortation of considerable length, melting my way into the feelings of the congregation. Thus my husband sowed and I watered the seed of truth, and God gave the increase."—*"Testimonies," Vol. I, p. 75.*

God brought these faithful workers through very trying times. One stormy day, when Elder White was in poor health and work was scarce and when their provisions were gone, he walked three miles and back in the rain, bringing home on his back a bag of provisions tied in different compartments. In this manner he passed through the village of Brunswick, where he had often lectured. Mrs. White says:

"As he entered the house, very weary, my heart sank within me. My first feelings were that God had forsaken us. I said to my husband, 'Have we come to this? Has the Lord left us?' I could not restrain my tears, and wept aloud for hours, until I fainted. Prayer was offered in my behalf. When I breathed again, I felt the cheering influence of the Spirit of God. I regretted that I had sunk under discouragement." —*"Life Sketches of James White and Ellen G. White, pp. 242, 243, edition 1880.*

In 1848 Brother and Sister White were urged to attend a conference of believers in Rocky Hill, near Middletown, Conn. Says Mrs. White:

"We decided to go, if we could obtain means. My husband settled with his employer, and found that there were ten dollars due him. With five of this I purchased articles of clothing which we much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. We had five dollars left to take us to Dorchester, Mass. Our trunk contained nearly everything we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts. In Dorchester we called at the house of Brother Nichols, and as we left, Sister Nichols handed my husband five dollars, which paid our fare to Middletown, Conn. We were strangers in that city, and had never seen one of the brethren in the State. We had but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw the trunk upon a pile of boards, and we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house."—*"Testimonies," Vol. I, pp. 84, 85.*

Once in their many travels during those early pioneer days, Brother and Sister White were in quite a serious railroad accident. Of this experience J. N. Loughborough, another pioneer, testifies:

"As we viewed the wreck, and then the car in which Elder White and his wife were riding at the time of the accident, standing quietly by itself, some fifteen rods away from the wreck, we felt to say in our hearts, 'God heard prayer, and who knows but He sent His angel to uncouple that car, that His servants might escape unharmed?' More especially did this thought impress our minds when the brakeman said that he did not uncouple it, and furthermore, that no one was on the platform when it occurred, and that it was a mystery to himself and all the trainmen how it was done; and what was still more mysterious to them, the link and bolt were both unbroken, and the bolt, with its chain, was lying on the platform of the wrecked car, as though placed there by a careful hand."—*"Rise and Progress of Seventh-day Adventists," p. 202.*

On Aug. 6, 1881, death entered the home of these earnest workers. Elder James White, who had been a faithful leader in laying the foundation of the Seventh-day Adventist Church, was called to rest from his burdens. He had heeded no weariness, but had forged ahead in the face of pinching poverty and bitter opposition — all for the sake of the cause he loved. In the death of Elder James White the church lost a truly great and noble man, whose name is revered in every Seventh-day Adventist home, and whose memory is a constant inspiration to all who would live the life that will win in the end.

Prof. J. H. Haughey, one of the young men who was in college in Battle Creek during the last years of Elder James White's life, relates an incident that gives us a glimpse into the inner life of this pioneer leader, and helps us to understand a little more fully the secret of his power. Professor Haughey says:

"About ten days before his death, Elder James White invited me into his wagon, took me over to his home in the southern part of Battle

Creek, and said a great many impressive things. He took me first to what was the most precious spot on the little farm. It was a secluded nook in a beautiful grove, where I noticed a board about four feet long and a foot wide. He said, 'Do you see that board?' I replied, 'Yes.' Then he continued: 'There is where Ellen and I come out to pray in the evening, when all others have retired to rest. There is where we pour out our petitions to God to bless this great cause which we so dearly love, and for which we are giving our lives. There is no other sound to be heard save now and then the rustle of a leaf or the chirp of a little bird.' There was their place of prayer; and there was one great secret of the power that enabled these earnest leaders to do so great a work."

The story of how God called Ellen Gould Harmon (later Mrs. E. G. White) to act a leading part in this work, has been already told in Chapter VI. Suffice it to say here that she ever labored faithfully by her husband's side, sharing with him the burdens and hardships incident to pioneering an unpopular movement. God had chosen the weak of this world to confound the mighty. She had surrendered all to Him, and dared not refuse; so finally, on the assurance, "My grace is sufficient for thee," she stepped forth to do her appointed work.

Frail health hindered her obtaining the education for which she longed. But in God's own way He supplied her lack, and made of her His messenger, a writer of rare ability, and a counselor in times of need. Often the Lord miraculously healed her when death seemed near, and all along the way He was to her all He had promised, and made her work of incomparable value to His remnant people.

Although the death of her husband in 1881 was a very sad blow to Mrs. White, she leaned heavily upon the all-sustaining arm, and pressed on in her ministry for the remnant people of God. Faithfully she served in the homeland and in foreign fields, traveling extensively, and with tongue and pen giving her messages of comfort, sympathy, counsel, warning, or reproof, whatever her Master commanded. Her remarkable life came to an end July 16, 1915, in her Elmshaven home near St. Helena, Calif. There she had spent much of her time during the later years of her fruitful, busy life. As quietly and peacefully as a weary child goes to rest, she fell asleep in Jesus, while around her bedside were gathered her children, grandchildren, secretaries, and other friends. Shortly before she died, with the unfailing assurance that had buoyed her up through long years of service, she said, "We shall all be home very soon now."

OUR FIRST FOREIGN MISSIONARY

Elder John Nevins Andrews, who as a youth shared in the bitter disappointment of 1844, was born July 22, 1829. He was a diligent, able student, a great lover of the Bible, and an untiring worker.

In 1850 he entered the ministry, and traveled quite extensively in America in pioneer work. He was the first Seventh-day Adventist, so far as is known, to apply the symbol of the two-horned beast of Revelation 13 to the United States. For many years he was a regular contributor to various denominational periodicals. His book, "The History of the Sabbath," perhaps the masterpiece of his writings, revised after the author's death by L. R. Conradi, is today our best authority on the subject with which it deals. He spent several years in research work before writing this book.

Sept. 15, 1874, Elder Andrews sailed for Europe as our first foreign missionary. He acquired a working knowledge of the French language in a very short time, and within two years began the publication of a French paper. His interest in the work there never lagged. A few months before his death, which occurred Oct. 21, 1883, one of the other workers in Europe visited him. He says:

"We found Brother Andrews very feeble, wasted almost to a skeleton, able to take a few steps with great effort, and to sit up a little while during the day, yet at work whenever he had a little strength."— *Review and Herald, Nov. 20, 1883.*

He was fully resigned to God's will, and trusted Him implicitly to do what was best for him and to take care of the cause he had served so assiduously.

He was "willing to live or die, as God saw fit, and this feeling of cheerful trust seemed to deepen as he neared the end. Even in the midst of severe suffering he praised God and dwelt upon His mercy and love. The cares and burdens of the past were all laid aside, and though his interest in the work did not abate till he lost all consciousness of this world, he seemed to feel no anxious care. . . . About three hours before his death, with his own trembling hand, and with great apparent satisfaction, he assigned to the mission $500 of his estate not already disposed of."— *Ibid.*

The weary worker was at rest. But his works still follow him. In life he had been heroic; in death he was triumphant, and his memory is a constant challenge to live, not to be ministered unto, but to minister.

CHAPTER VIII

THE LENGTHENING HONOR ROLL

SEVENTY YEARS IN THE ADVENT MOVEMENT

It was early in the summer of 1922 that Mr. Andross and I were ushered into the bright, sunny room of Elder J. N. Loughborough. A truly glorious landscape lay before us as we gazed out of the windows of that upper chamber. This I noted before we were seated around the study table, and the little bent man of ninety began to explain to us a certain manuscript he had invited us to his room to see. It was a letter written back in pioneer days. As I observed with what avidity he read it, I felt as if we had stepped back across the widening gulf that lies between us and those pioneer days when the foundations of this movement were being laid.

As Elder Loughborough pointed to this and that experience of early formative days, his hands trembled with age; but his keen eyes shone with added luster, and his whole countenance beamed with satisfaction, as he looked back over the way which God had led him.

This pioneer knew he had made a good choice seventy years before, and no regret was felt in his heart. Not a word did he utter about hardships. He had not wearied of looking and waiting for the King; the second coming of Jesus was still the all-consuming passion of his soul. Like a choice vase that retains the fragrance of the perfume once placed in it, so this aged pioneer had brought to our time the spirit of the early days of the advent movement — the spirit of unselfish sacrifice and of undaunted courage, of earnest service, and unwavering faith in the speedy return of our Lord.

Elder John Norton Loughborough was born Jan. 26, 1832, and thus was only a lad of twelve when the great disappointment came to the Adventist believers; but he knew something of what that experience meant to a child, for he became acquainted with the advent movement in 1843. He developed into a devout young man, and when the Sabbath truth found him, in September, 1852, he was a preacher in the First-day Adventist Church. The very next month he began to preach the third angel's message, and labored extensively in the Central and Middle Western States till 1868, when he went to California, and for some time pioneered our work on the Pacific Coast. It was in 1867 that "A Handbook of Health, or

Physiology and Hygiene," compiled by him, came from the press. As nearly as we can ascertain, Elders J. N. Loughborough and M. E. Cornell, another pioneer minister, were the first laborers to be sent out at the expense of the Seventh-day Adventist Church.

In 1890 Elder Loughborough returned from California to the Central States. During that winter, which he spent in Battle Creek, Mich., he wrote "Rise and Progress of Seventh-day Adventists," which was published in 1892. Each year was a busy one with this earnest pioneer. He held various official positions in the work, wrote considerably, and traveled extensively in America and Western Europe. In 1905 he revised and enlarged his "Rise and Progress," and sent it forth on its wider mission as "The Great Second Advent Movement."

Elder Loughborough fell asleep in Jesus at the St. Helena Sanitarium, Calif., where for several years he had made his home, April 7, 1924.

THE FIRST GENERAL CONFERENCE PRESIDENT

Next in the lengthening honor roll let us mention Elder John Byington, who became the first president of the General Conference. He was born in Hinesburg, Vt., Oct. 8, 1798. About 1828 he, with his family, moved to New York State and settled on a farm. When the third angel's message reached John Byington, he was prominent in the Methodist Church, and it was not an easy matter for him to accept the Sabbath, but he felt that there was nothing for him to do but to obey the plain "Thus saith the Lord," and he did.

In 1857 he and his family moved to southern Michigan. Here his time was devoted to soul-winning work. In 1863 he was chosen president of the General Conference, which office he held for two years. He died Jan. 7, 1887.

FROM POLITICAL EDITOR TO GOSPEL PREACHER

Elder Joseph Harvey Waggoner was also prominent among the pioneers. He was born June 29, 1820. He first heard the Adventist doctrines in December, 1851, and became deeply interested in the prophecies; and after earnest study of the Bible, using all his spare time day and night, he decided to keep the Sabbath. He realized this would mean that he would have to go out of business as editor of a political paper, and that his friends would probably consider that he had lost his mind. But he confessed in later years:

"We dared not harbor the thought of praying with such a plain and important neglected duty standing between us and our Lord. We knew that worship under such circumstances would be sheer mockery; an open insult to the great Lawgiver."

The surrender which followed brought the sweet peace that can come only into the heart that draws near to God.

Soon after accepting the third angel's message, J. H. Waggoner entered the ministry. He became a tower of strength, defending in the pulpit and through the press the principles for which we stand. Elder Waggoner died very suddenly April 17, 1889, while his heart and hands were still full of service. Early in the morning, while in his kitchen, he dropped dead without a moment's warning, we are told. Perhaps the sudden collapse was due to the fact that he had been working very hard on some manuscript. He died in Basel, Switzerland, and there he was laid to rest to await the return of the Life-giver.

SHORT IN LIFE, BUT GREAT IN SERVICE

Uriah Smith and Annie R. Smith, his sister, stood shoulder to shoulder with other pioneers in the early days of our denominational work. Their mother was a very devoted woman, and she and her children looked for the Lord to come in 1844. Uriah Smith was an ambitious lad, and was bent on obtaining a good education. After spending three years in an academy, he tried to earn money enough to complete his college course, of which he had already had one year. But circumstances compelled him finally to abandon his plans. Annie, the sister, who shared her brother's love of learning, almost finished a course in a young women's seminary. These promising young people were in great demand. An offer came to them to teach, with free room and board, and salaries that were very flattering offers in these days. In fact, even today they would look tempting enough to many young eyes.

But God had other plans for these young people. Their mother, who had recently accepted the "present truth," had for some time feared that her children were drifting toward the world. She opened her heart to Joseph Bates, and they made Sister Smith's children a special subject of prayer. God worked with these earnest soul-winners. Joseph Bates went to preach in the place where Miss Smith was attending school, and her mother wrote her, requesting that she go to his meeting. It was held on Sabbath, and as there was no school, Annie said, "Just to please mother, I'll go." Friday night she and Joseph Bates both dreamed about the meeting to be held. These dreams later became very impressive as they were fulfilled in the detailed events of the day.

At the close of the meeting, Joseph Bates stepped up to Miss Smith and said, "I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance looks fa-



A FEW OF THE EARLY LEADERS

First row, left to right: J. N. Andrews, J. N. Loughborough, M. E. Cornell.
Second Row: George I. Butler, John Byington, O. A. Olsen.
Third row: Uriah Smith, S. H. Lane, E. W. Farnsworth.

miliar. I dreamed of seeing you last night." Then she told her dream. Suffice it to say, that the meeting proved to be a turning-point in this young woman's life. She went away fully resolved to obey all God's commandments.

As she turned her back upon the flattering offers of the world, Annie said:

"I trust I have forsaken all to follow the Lamb whithersoever He leads the way. Earth has entirely lost its attractions. My hopes, joys, affections, are now all centered in things above and divine. I want no other place than to sit at the feet of Jesus, and learn of Him, no other occupation than to be in the service of my heavenly Father, no other delight than the peace of God which passeth all understanding."—*"Rise and Progress of Seventh-day Adventists," p. 163.*

Only a few short years, however, was Annie R. Smith permitted to serve the cause she came to love so dearly. She did efficient, faithful work as a proof-reader, and her fertile pen produced poems that have comforted thousands. Several of these were set to music, and are today among our best hymns. She died July 26, 1855. Her one desire after she found the truth seemed ever to be that she might be fully surrendered to the divine will. And her noble life of loving service is a challenge today to every young woman to follow in the train of self-denial.

A DEFENDER OF THE FAITH

Uriah Smith was born May 2, 1832, and first heard the third angel's message in the fall of 1852. By December he had begun to keep the Sabbath. Like his sister, he entered the publishing work. In 1866 he was ordained to the ministry. But it is as a writer that he is best known today, though he was a pleasing and effective speaker. From 1853 until his death, March 6, 1903, he was almost constantly connected with the *Review and Herald.* Much of this time he was sole editor of that paper.

Elder Smith was a tireless worker. "Even on the day of his death," says J. N. Loughborough, "when smitten down by a paralytic stroke, he was on his way to the office with matter which he had prepared for print." He wrote several important books. Some of these are "Thoughts on Daniel and the Revelation," "Here and Hereafter; or Man's Nature and Destiny," "The Sanctuary and the Twenty-three Hundred Days," "Our Country the Marvel of Nations," and "Modern Spiritualism."

How mightily God used Uriah Smith in molding our denominational work we can scarcely comprehend. His surrender to God made him a power for good. At the beginning of his ministry as editor of the *Review,* he said:

"I do not enter upon this position for ease, comfort, or worldly profit; for I have seen by my connection with the *Review* thus far, that none of these is to be found there. But there are burdens to be borne, there are sacrifices to be made, and it becomes us each in the light of present truth willingly and cheerfully to do what we can in the cause of God."

That same spirit which made fragrant his days to the very end, filters down through the years, appealing to us to give all for the sake of the lost.

NORWAY'S FIRST CONTRIBUTION

About 1855 it became evident that God was calling upon some earnest Scandinavians in Wisconsin to obey His truth. Among these was a family by the name of Olsen, who had come from Norway in 1850. They were Bible students, and through reading they began to keep the Sabbath, not knowing that any church in the world was honoring that day. Later, some of our workers went to labor in the community where these Scandinavians lived. Only a few of the younger ones could understand English, but they interpreted the sermons as best they could; and so from a broken cup, as it were, these people, thirsting for truth, drank the precious message. They recognized it was from God, and as a result the first Seventh-day Adventist Scandinavian church among us was organized in 1861.

As the years went by, several of the children in the Olsen family became successful workers in the cause; and Ole, known to us as Elder O. A. Olsen, is rightly regarded as one of our pioneers. He was born July 28, 1845, and had very few school privileges. During the winter was about all the time he could be spared from home. When nineteen years of age, he spent one winter in the Seventh Day Baptist College at Milton, Wis., and later took further training in Battle Creek College. When only about twenty, he was asked to take charge of our work in Wisconsin. "The boy president," as Elder James White called him, did so well that he was chosen to serve again when his first term had expired.

In 1886 he was sent to Europe. From 1888 to 1897 he served as president of the General Conference. Next he spent a year in Africa; and in 1898 he returned to Europe to take charge of the work there. Later he went to Australia. His last years were spent in the homeland, working chiefly for the foreigners in America. He has been called "one of the most loved leaders" in our cause, and many from his lips received the kind words of encouragement that helped them over hard places. On Jan. 29, 1915, still in the harness and hard at work for souls, he died suddenly at his post.

FIRST FRENCH CONVERTS

The Spirit of God which had won Scandinavian hearts in Wisconsin had also been working with people of other tongues in other places. In 1856 Brother Augustin C. Bourdeau, a Frenchman, accepted the truth. He began at once to give the message to his own community, and among his first converts was his own brother Daniel. Elder A. C. Bourdeau labored extensively in New England, Eastern Canada, and Iowa; then after spending some time in Europe, he returned to America, doing, as he said, "errands for the Lord." His death occurred July 7, 1916.

His brother, Elder Daniel T. Bourdeau, worked with Elder and Sister White for a time, and in 1868 went to California with Elder J. N. Loughborough. Later, in 1875, he joined Elder J. N. Andrews in working for the French-speaking people in Europe, remaining there till 1888. He died June 30, 1905.

A STRONG EXECUTIVE

Elder George Ide Butler was born in Vermont Nov. 12, 1834. His father was a strong Baptist, and his grandfather, of the same religious persuasion, was for more than fifty years one of the leading men in Vermont. During his service as governor of that State, he brought in many excellent reforms. So it is not surprising that Elder Butler inherited exceptional executive ability. His father and mother became Adventists in 1843. Ten years later they moved to Iowa. A short time before this they had become Sabbath keepers; but not so their son George. He was skeptical, and leaned toward infidelity. Though he had read the Bible through two or three times, he regarded it only as a good book of instruction. He had, however, good principles; he would not swear, use tobacco, play cards, or drink liquor.

The Spirit of the Lord was following this young man, who seemed to be hungering for adventure and change. For a time he went with a government surveying party into the wilds of Wisconsin; then he took up a claim of land in Minnesota. Later he disposed of that, and turned to other employment. But in 1856, while stopping at Rock Island, Ill., en route by boat to Kansas City, Philippians 4:8 came forcibly to his mind, as he walked up and down the streets of the city, and a voice seemed to say: "There are so many good things in the Bible, why not believe that part anyway?"

"I'll do it, Lord," he said, looking up toward heaven.

Going back to his cabin on the boat, he fell on his knees and gave his heart to God. After remaining a short time in Kansas, he returned to his home in Iowa. There he was baptized, and began at once to bear burdens in the local church.

In the sixties, when the Snook and Brinkerhoff apostasy disturbed Iowa, Elder Butler was called to the presidency of that conference, and there he continued several years. In 1871 he began eleven years' service as president of the General Conference. He stood at the head of this work through a period of rapid growth and great expansion. He traveled extensively in America, and at one time spent more than a year in Europe, helping to establish the work there.

So his busy life went on, and he never lost the vision. "One of his greatest burdens," says a friend, "was that the spiritual growth of God's people should be commensurate with their material, visible progress." Finally his iron constitution bent under years of constant strain, and in 1888 it became necessary for him to take a rest, so he went south, and settled on a small farm near Bowling Green, Fla.

In 1901 the Southern field called for strong leadership, and Elder Butler again stepped into the ranks of active service. For about six years, as president of the Southern Union Conference, he rendered the entire Southern field, east of Texas and Arkansas, very efficient help. During the remainder of his life he bore no heavy official responsibilities, but his counsel from long experience, his clear, forceful sermons, and his convincing articles, continued to give valuable help in the work. With his death, July 25, 1918, the cause lost a strong, loyal standard-bearer and his coworkers a tried and steadfast friend.

AN ABLE DEBATER

Elder Merritt E. Cornell was born in New York State in 1827, but when he was ten years old, his parents moved to Michigan. While a young man he became interested in the advent doctrines, and in 1852, when Elder Bates visited Jackson, Mich., he heard and accepted the third angel's message. Soon he was preaching it to others. In 1854 young Cornell helped conduct the first Seventh-day Adventist tent-meeting ever held. The tent was pitched in Battle Creek, Mich. Once in those early days he had a very impressive experience. The evening discourse had been a reply to a preacher opposed to Adventism.

"At the close of the discourse, excitement reigned as both sides of the subject were argued throughout the assembly. Soon the surging crowd pressed toward Elder Cornell in an attempt to do him injury. Just then a tall, fine-looking man of commanding appearance, pushed his way to the stand, and locking arms with Elder Cornell, started toward the door. The angry crowd gave way before them. Upon reaching the open, the stranger — for such he proved to be — lifted his charge bodily to the seat of a carriage at hand, and the driver made a quick departure toward

a friendly home. The patron stranger, however, vanished in the darkness, never again to be recognized in that vicinity."

Probably this stranger was an angel, as many have thought.

Elder Cornell labored extensively in all the Northern States of the Union, and also went down south to Texas, helping in many ways to build up the work there. He was an able defender of the faith in public debate. From his pen came "Scripture References," "Facts for the Times," and other literature widely circulated. So with voice and pen this enthusiastic worker continued to serve until his wife's illness called him home. For months she lay stricken with partial paralysis. While ministering to her, Elder Cornell was stricken with disease, and died in November, 1893, after only a few days' illness.

FROM THE PUBLIC SCHOOL TO THE MINISTRY

Elder Isaac Deven Van Horn was born in New York State, March 28, 1834, but in 1844 his parents moved to Michigan. After public school days, he took work in Albion College, and entered the teaching profession. In the winter of 1859, Elder Joseph Bates held a series of meetings in the schoolhouse where this young man was teaching. It took only two discourses to persuade him to keep the Sabbath. Concerning him Elder Bates, when reporting the conversions in that place, said, "One of the number is girding up his loins, and lighting his lamp, and shaping his course to reach a station with the watchmen on the walls of Zion."

Elder Van Horn fully met those expectations. In 1863 he entered the ministry. In one of the first tent efforts he helped to conduct, one hundred persons accepted the truth. The next year a similar effort brought in more than one hundred new believers. Going to the Pacific Coast in 1873, he spent eight years in California, Oregon, and Washington. When he returned to Michigan, he left as a monument of his service many believers rejoicing in the blessed hope. During the next four years he joined Elder G. I. Butler in strong evangelistic work. Then for a number of years he filled different administrative positions; but when relieved of these, he threw himself again heart and soul into evangelistic efforts, till failing health forced him to resign from public work. Aug. 22, 1910, he fell asleep in Jesus, mourned by many who loved him because of "his earnest devotion to the cause of his Master, and his tenderness and sympathy for his fellow men."

CALLED FROM THE PLOW

Elder Calvin A. Washburn's parents were among those who believed that Jesus would come in 1844, and although he was only

ten years old at the time, his childish heart shared their hope and felt their bitter disappointment. When eighteen Brother Washburn began to keep the Sabbath. Not long after this he moved to Iowa, where he spent some time on a farm. At the age of forty he entered the ministry, where he served faithfully till his death, which occurred in 1905. Before he passed away, one of his children had already been laid to rest in a missionary's grave, but others remained to spend their lives in the same cause their father loved so sincerely.

A MAN WHO WOULD STAY

Elder Robert Mead Kilgore was born in Ohio, March 21, 1839; but when a child of six, his parents moved to Iowa. There he received his early education in the public schools, and in 1860 entered the Presbyterian college in his home town. But soon the Civil War broke out, and this young patriot left his books to enlist in the service of his country. In 1863 he received a captain's commission. When he returned to Iowa after the war, he found his parents keeping the Sabbath. He drove thirty miles to hear a Seventh-day Adventist sermon; and soon he, too, heard the Master's call and joined his parents in their new-found faith.

Enlistment with Brother Kilgore meant service, and in 1866 he began as tent master. Ten years later he was called to go as a missionary to Texas. After eight years of faithful service there, he left a conference of 800 members. He filled a number of prominent positions, but is especially remembered by those who knew him as a missionary to the South. In 1901 he thought of leaving the Southern field; but laborers there were very scarce. Sister White, in open conference, asked:

"Elder Kilgore, will you go and work in the South?"

"Yes, Sister White, I will go," he replied.

So he returned to that field, and remained there till a few months before his death, when, stricken with disease, he was forced to retire from active service. He fell asleep in Jesus June 28, 1912.

ANOTHER PRINCE IN ISRAEL

Elder John Harvey Morrison was born in Pennsylvania, Oct. 22, 1841, but moved to Iowa with his parents before completing his education. It was there, while attending a Baptist college, that he became a Seventh-day Adventist, in 1862. Thus he was a Sabbath keeper even before Iowa was organized into a conference. Soon the burden of the ministry was rolled upon his heart, and he turned away from his own plans, saying, "Master, here am I." With other pioneer workers, he gave his energies and talents for the advancement of the truth.

For a number of years he was president of the Iowa Conference. Back in the days before union conferences were formed, he was district superintendent for some time, having had charge both of the Pacific Coast and also of what is now the Lake Union Conference. For many years he was a member of the General Conference Committee. His counsel in both financial and spiritual matters was highly valued. He was one of the founders and loyal supporters of Union College. "The growth and organization of this denomination contains many threads which were woven into it by the life and service of Elder Morrison," said one of his fellow laborers.

God granted him a long life of service, but in the fall of 1918 he was called to rest. And he died triumphantly, "folding his mantle about him, a tried and victorious warrior."

OUR FIRST MISSIONARY TO SCANDINAVIA

In 1862 John Gottlieb Matteson, a Baptist minister, became a Seventh-day Adventist, and most of the members of his congregation followed their pastor.

Elder Matteson was born in Denmark in 1835, where he remained during his early life. His parents gave him good educational advantages. After coming to this country, at twenty years of age, he became a Christian, and began at once to do soul-winning work. Soon he entered a Baptist college to study for the ministry. He had left school and entered service when he saw and accepted the Sabbath truth. The Baptists who took their stand with him were formed into the second Seventh-day Adventist Scandinavian church in our history.

The conversion of Elder Matteson brought great joy to many hearts, and opened the door to a new era in our denominational work. Up to this time (1862), generally speaking, the message had been given only in the English language, now it was soon to be proclaimed by tongue and pen in Danish. One of the first productions from Elder Matteson's pen was a Danish tract on the New Testament Sabbath. Later he began publishing the *Advent Tidende,* the first Seventh-day Adventist paper in other than the English language. Scandinavian believers in this country sent this literature to relatives and friends back in their native land, and soon came a call for a worker. Elder Matteson answered this call in 1877, and for ten years did very successful work in Europe. When he returned to America in 1888, he was in feeble health.

He took an unabating interest in educating young people for the Master's service, and for this purpose conducted schools in both Europe and America. His last public service was rendered in

Union College, and here failing health compelled him to resign in February, 1896. He died in California the 30th day of the following month; but the books and other literature from his pen, and the influence of his devoted and strenuous life, still live to urge others on to higher and nobler service.

A PRESERVER OF THE SPIRIT OF '44

The tract, "Elihu on the Sabbath," was the entering wedge in the influences that led Stephen Nelson Haskell to become a Seventh-day Adventist. A few months later Elder Joseph Bates met this young man, and his instruction proved very beneficial. S. N. Haskell, although only about twenty at that time, was preaching for the First-day Adventists. But with him, to see truth was to accept it; and soon he was heart and soul in the third angel's message.

It was about 1853 when he became a Seventh-day Adventist, and soon he began to bear burdens in the cause he came to love so dearly. He helped to lay the foundation of our work in America; and is very appropriately known as the "father of the tract and missionary society," for it was largely through his special efforts that this phase of our denominational work was developed.

Elder Haskell also labored extensively in other fields; in fact, he was the first representative of our church to travel around the world to study the great missionary problem that lay before Seventh-day Adventist believers. Elder Haskell, however, was a writer as well as a preacher, and his books, "The Story of Daniel the Prophet," "The Story of the Seer of Patmos," and "The Cross and Its Shadow," are well known.

Elder Haskell lived to a ripe old age, having been born April 22, 1833, and dying Oct. 9, 1922; and almost till the close of his life he was active in the Master's service.

A FATHER IN ISRAEL

In the composing-room of the Review and Herald office there toiled for many years another earnest pioneer. His name is not so well known, perhaps, as those of many others, but the service of George W. Amadon, because it was true and faithful, is none the less great.

He connected with the Review and Herald office in Rochester, N. Y., and when it was moved to Battle Creek, Mich., he went with it. When the Review and Herald plant was destroyed by fire, Dec. 30, 1902, Elder Amadon had been with the institution just half a century. To come into the presence of George Amadon meant, as one has said, to sense the sacredness of the work he had in hand

and his deep love for the printing of the third angel's message. He was a man of wise counsel. For several years he was visiting pastor of the Battle Creek church, and was an ordained minister in the West Michigan Conference.

His death occurred Feb. 24, 1913, and he was laid to rest in the Oak Hill Cemetery, Battle Creek — another pioneer of the message to await the call of the Life-giver.

ANOTHER TORCH-BEARER

Elder John Orr Corliss was born in Maine, Dec. 26, 1845. When a child he attended the public schools. Of his later training he said, "My education was obtained by rising early each morning — never later than five o'clock — and diligently studying the Bible, text by text, and reading history for general information relating to religious topics." In his twenties he became a Sabbath keeper, and was baptized by Elder James White in 1868.

Early in his experience in the cause, he served as chaplain and superintendent of the Battle Creek Health Institute. After spending some time in the sale of our literature and in Bible work, he entered the ministry in 1871, and had the joy of organizing many churches. Although the greater part of his active service was given to the cause in America, he spent a number of years in pioneering the gospel in other lands, being one of our first missionaries to go to Australia. He served the cause of religious liberty in various capacities, being general leader in that work for a few years.

His pen was active in the cause of truth, and many are familiar with his articles in our papers. His death occurred Sept. 17, 1923.

THE INFLUENCE OF PERSONAL APPEAL

Going back nearly to the time of the early pioneers, we find Eugene W. Farnsworth, to whom many can point as the minister who led them to Christ. Today as we look back over the life of this earnest worker, we see standing at the gateway of his Christian life a strong pioneer leader, whose sympathetic interest helped to turn ambitious feet into safe paths. Young Farnsworth was a bashful lad in his teens. He had dreams of a worldly career, as many boys do; but a personal visit from Elder J. N. Andrews, then a young man himself, brought him to the vital decision of his life.

Eugene was hoeing corn in his father's field, hoping the while to escape meeting the young minister; but he looked up and saw the preacher coming toward him with a hoe he had picked up on his way. The young preacher was soon beside the boy, and after the usual greetings, the conversation between them ran something like this:

"Well, Eugene," said Elder Andrews, "what are you going to make of yourself?"

"I intend to get an education first."

"Good! that will be the best thing you can do. And what then?"

"I think I shall study law."

"You might do worse," replied Elder Andrews, with wise tact. "And what then?"

"I intend to be the best lawyer in the State."

"And what then?"

"I hope to make a lot of money, and may visit other countries."

"And what then?"

"I suppose I shall get married, have a nice home —"

"And what then?" came the question that was leading to an unpleasant conclusion.

"Oh, I suppose I shall grow old and die, like other men."

Fixing a steady gaze on the boy in the cornfield, there came the searching question, "Eugene, *what then?*"

This question set the young man to thinking deeply, and a little later, in a meeting when Elder and Mrs. James White and Elder Andrews were present, at a time of deep heart-searching, Elder Andrews went to the side of the boy and said, "Eugene, isn't it time for you to make your decision *now?*" At this meeting the boy gave himself wholly to the Lord, and some months later was buried in baptism with others of his companions in the icy waters of the Ashuelot River.

The list of early leaders could be greatly lengthened, but lack of space and information forbid. One thing is certain, however; if we are faithful, when the redeemed are gathered home we shall meet every successful hero of the cross whose unselfish life in prominent places or in obscure nooks has helped others to find the way of life.

Elder Rufus A. Underwood was consecrated to the Lord's work by his mother even before he was born. He has served the cause of present truth well and faithfully, both as a preacher and as an administrator. In answer to a question in 1923, he stated that he had baptized over three thousand persons. By many Elder Underwood is affectionately called "Uncle Rufus."

OTHER HEROES OF THE CROSS

These few names do not end the honor roll of the pioneers in the advent movement. Many other names deserve mention. Among these are Elder Hiram Edson, who helped lead the disappointed believers into the new hope; Elder R. F. Cottrell, who helped in tent

work in 1855, and continued in evangelistic work till his death, nearly forty years later; Elder R. J. Lawrence, who led the way in Missouri; Elder R. F. Andrews, who labored in the Central States, spending also a little time in Ireland as a missionary; Elder H. W. Decker, who gave up a lucrative position to enter the ministry, and became an efficient preacher and an able executive; and Elder H. W. Cottrell, who has helped to build up the evangelistic and administrative work. George A. King was the apostle of the canvassing work. Dr. H. S. Lay, Dr. J. H. Ginley, and Dr. J. H. Kellogg were our pioneer physicians. Waterman Phelps, Isaac Sanborn, W. S. Ingraham, Jesse Dorcas, A. J. Breed, S. H. and E. B. Lane, Andrew Flowers, G. W. Holt, T. J. Butler, A. S. Hutchins, W. H. Littlejohn, and D. A. Robinson are names that have been woven into the warp and woof of our denominational fabric. And with these are many others which must be omitted for lack of space and information.

After all, the honor roll in the advent movement is in God's hands. He alone can complete it. Workers from different parts of the great world-wide field could add many worthy names; and even we in the homeland could make splendid contributions. But even if this were done, the same God who surprised Elijah by informing him that He had seven thousand faithful ones still in Israel, doubtless could add to our list similar surprises. And I doubt not that He often places high on the list the name of an unknown hero who toils in an obscure corner or sleeps in an unhonored grave. The loyal widow with her mite, the faithful mother with her little flock, rank high in God's record of the advent movement. But to many of us their names are unknown, so we turn away from the unfinished roll, waiting for the day when God shall make all things known, and we, too, shall see and understand that —

"No service in itself is small
Nor great, though earth it fill;
But that is small which seeks its own,
And great which seeks God's will."



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ENTERING SAN FRANCISCO BAY THROUGH THE GOLDEN GATE

In 1868, Before the Completion of the Transcontinental Railway, Elders J. N. Loughborough and D. T. Bourdeau Went to California by Way of the Isthmus of Panama, Arriving in San Francisco July 18, and Beginning Evangelistic Meetings in Petaluma Soon Afterward.

CHAPTER IX

LAYING THE FOUNDATION

BEGINNING THE WORK

THE work of laying the foundation for the great Seventh-day Adventist movement that today is operating in nearly every country in the world, began in the eastern part of the United States shortly after the disappointment of 1844. At Middletown, Conn., the first paper was published in 1849, and about three years later the Sabbath school work became an integral part of this movement.

Like the apostles, these early builders had no real conception of the magnitude of the structure that was to be reared upon the solid foundation which their hands were laying. It was a small beginning indeed; but the work grew and prospered.

By 1850 there were quite a few believers as far west as Michigan. About that time, while Elder and Mrs. James White and Elder J. N. Loughborough were holding meetings in Battle Creek, Elder White said, "Brethren, if you are faithful to the work, God will yet raise up quite a company to observe the truth in Battle Creek." In 1855 that city was made the headquarters of our work; but it is not probable that any one who heard the words of Elder White suspected that in a few more years the Seventh-day Adventists in Battle Creek would number 2,500, and would be operating the largest printing plant in the State, as well as an excellent sanitarium and a strong college. But even so marvelously did God prosper His work.

In 1853 the first laborers were sent forth at the expense of a Seventh-day Adventist church. At that time Elders J. N. Loughborough and M. E. Cornell went to do pioneer work in Illinois, Wisconsin, and Indiana, a local church in Michigan defraying their necessary expenses. In 1854 Elder J. N. Loughborough entered Ohio. He closed his effort with a general meeting of the believers, at which Elder and Mrs. White were present. This was the first meeting of the kind held in that State. After this meeting, while these three workers were traveling in Michigan, the Lord showed Sister White something of His plans for the work farther west.

As the workers journeyed on through Michigan, visiting believers, their meetings grew so large that they knew not how to accommodate the crowds. They wished the people to hear, but how could

they care for them? Elder White suggested that a tent was needed. But where could $200 be obtained for that purpose?

"There's what I think of the plan," said one brother, laying down $35. The balance was raised very quickly. Then came an earnest season of prayer, to make sure that God was leading.

"When we arose from our knees," stated one of the workers present, "we all felt fully satisfied that purchasing a tent would be a move in the right direction."

So in the early summer of 1854 Michigan purchased the first tent used by Seventh-day Adventists. A few months later the workers in Vermont adopted the same plan; and by the following summer New York and Wisconsin were also holding tent-meetings. When it grew too cold for tents, the message would be given in schoolhouses. And thus out of their perplexing situation grew the splendid tent-effort plan so popular and so successful in soul-winning work today.

CROSSING THE MISSISSIPPI

The denominational work in Iowa was started by believers who moved into that State from the East. Among the first Sabbath keepers to arrive there were Elder J. N. Andrews and his father's family. They came in 1855. Elder J. N. Loughborough and others followed. These, together with Calvin A. Washburn, George I. Butler, and his father, were members of the first Seventh-day Adventist church in Iowa, which was formed at Waukon.

In the winter of 1856-57, Elder and Mrs. White visited Iowa. Storms made their going well-nigh impossible, but God had called, and they would obey, cost what it might. For a time they were snow-bound, but eventually the way opened. Mrs. White wrote:

"At length we ventured to pursue our journey, and weary, cold, and hungry, we stopped at a hotel a few miles from the Mississippi River. The next morning about four o'clock, it commenced raining. We felt urged to go on, and rode through the rain, while the horses broke through the crusted snow at almost every step.

"We made many inquiries about crossing the river, but no one gave us encouragement that we could cross it. The ice was mostly composed of snow, and there lay upon the top of it about a foot of water. When we came to the river, Brother H. arose in the sleigh and said, 'Is it Iowa, or back to Illinois? We have come to the Red Sea; shall we cross?' We answered, 'Go forward, trusting in Israel's God.' We ventured upon the ice, praying as we went, and were carried safely across. As we ascended the bank on the Iowa side of the river, we united in praising the Lord."—*"Life Sketches of James White and Ellen G. White," pp. 330, 331, edition 1888.*

There had been enough in the journey to discourage any one, but before the meeting in Waukon closed, all could see God's hand

had guided through all the enemy's hindrances. The following report of that meeting comes down to us:

"The result was a glorious victory for the cause of truth. Elder Loughborough, who had left the field because of nonsupport, to resume work as a carpenter, resolved to give himself once more unreservedly to the preaching of the word. Elder J. N. Andrews received a great blessing, and returned with renewed courage to his work. The other believers were all helped to gain a clearer vision of the cause of God, and dedicated themselves anew to the unfinished work. Altogether this meeting at Waukon was one of the decisive points in the development of the work in the Middle West. It marked the beginning of a higher tide of spirituality, which was to sweep over the country, giving added life and vitality to the preaching of the truth in new places, and encouraging the hearts of the believers."

CHURCH AND CONFERENCE ORGANIZATIONS

In the autumn of 1857 a conference was held at Battle Creek, Mich., which was most interesting and profitable. One of the blessings for which special gratitude was expressed was the spirit of prophecy, by which God had led His people hitherto. The publishing work received due consideration, and plans were laid for greater advancement by means of the printing press. The workers went away from that conference to do stronger work than ever.

In 1861 the Seventh-day Adventist Publishing Association was formed. In that same year the Michigan Conference was organized, and in the following year the Illinois-Wisconsin Conference was organized. The next few years witnessed remarkable progress in Iowa. One church of one hundred members had been raised up there in 1859. In 1863 the Iowa Conference was organized. It was in 1863 also that all the conferences were combined into the General Conference.

Ohio was first visited by the pioneers in the early fifties. Not a great deal of work, however, was done in that State till in the sixties. In 1863 the first Seventh-day Adventist church was organized there, and during the following year the Ohio Conference was formed. Oliver Mears, who organized the church, lived on a small farm. Like Carey, however, who said, "My business is to preach the gospel; I cobble shoes to pay expenses," Mr. Mears spent most of his time in the Master's vineyard. He traveled over the State in his lumber wagon, preaching, and working in other ways for the salvation of the lost.

Vermont, the first conference in the East, was organized in 1862. The work in that State was fostered chiefly by Elder A. S. Hutchins. One says, in speaking of his years of faithful service there, that he "came to be regarded as the father of all the Sabbath keepers in the State." The New York Conference was organized in the fall

of the same year, and included the believers in Pennsylvania as well as in New York. Eight years later New Hampshire, Massachusetts, Rhode Island, and Connecticut were formed into a conference, with S. N. Haskell as president.

The Civil War was indeed a trying time for the struggling workers in the Seventh-day Adventist cause. But God was watching over the people, and blessing them in many ways. Through the spirit of prophecy they were warned regarding the severity of the struggle into which the country was entering. While Seventh-day Adventists felt that they could not voluntarily take up arms, there was one thing they could do whole-heartedly,— they could pray for their country in this time of awful distress, that God would restore peace and tranquillity. This they did as individuals; and in 1865 the *Review* called for the entire membership to set apart the Sabbaths of February 11 and 25, and the first four days in March, for fasting and prayer, to the end that the war might speedily be brought to a close. Surely God heard these supplications.

ADVANCEMENT THROUGH CONSECRATION

With peace came great prosperity to God's cause. The work became better organized, and evangelistic efforts were multiplied. New believers were added. More and more clearly could the leaders see God's hand in bringing them into a new country to lay the foundations for the work, where people were not so firmly held by old ideas and customs, but generally speaking, were willing to consider new truths. The progress cannot all be attributed to the faithfulness of the leaders. They did their part nobly; but in the churches a strong evangelistic spirit also prevailed. Many tracts, papers, and pamphlets were passed out by the hands of faithful, prayerful soul-winners. The following resolutions, passed by the church at Allegan, Mich., in 1867, help one to understand the spirit of whole-hearted consecration that was found in those early churches:

"WHEREAS, We hold the advancement of the cause of present truth to be paramount in importance to everything else; and,

"WHEREAS, This is rapid or slow, accordingly as those who are engaged in presenting it to the people are consistent or inconsistent in their lives; therefore,

"*Resolved, First*, That we will make an earnest, persistent, and prayerful effort to the end that our daily walk shall at all times and under all circumstances be characterized by that meekness in deportment, that patience and forbearance under difficulties and annoyances, that integrity in matters of deal, that sobriety, sincerity, and chastity in conversation, which are always essential qualities of the Christian character, but which are peculiarly so at the present time. . . .

"*Fifth*, That in our opinion, prayer and conference meetings, both on the Sabbath and on week-day evenings, are essential helps to growth

in grace. And that it is a duty which we owe to the Lord, to ourselves, and to the cause, to see to it that we are not prevented from attending them by obstacles which we have it in our power to remove.

"*Sixth*. That as the perils of the last days thicken around us, and the attacks of the enemy upon the remnant become more fierce, frequent, and protracted than ever before, we can find security only in a corresponding increase of efforts on our part for higher attainments in godliness. And that, as a means for the accomplishment of this end, we, the church in Allegan, deem it advisable to hold two evening prayer meetings a week instead of one, as heretofore."— *Review and Herald, Feb. 19, 1867.*

ON THE PACIFIC COAST

The year 1868 marked a new era in our work. At the General Conference held that year in Battle Creek, a plea was made for workers to be sent to California. After making the call a daily subject of prayer, it was decided to send Elders J. N. Loughborough and D. T. Bourdeau, whom the Spirit of God had led to volunteer to go. The sum of $1,000 was raised for equipment, and soon these men started on their western journey. The transcontinental railroad was not yet completed, so they went by way of the Isthmus of Panama, arriving in San Francisco July 18.

Shortly after their arrival, a total stranger approached them and invited them to pitch their tent in Petaluma. The stranger was an earnest seeker for truth. He had read in an Eastern paper that two evangelists, with a tent, had sailed for California. He had prayed that if these men were true servants of God, they might have a safe journey. Upon inquiring at the docks, he finally learned that the tent had come, and had been delivered at a certain street and number, so he hastened to find the men. His invitation was accepted, and thus began the first meetings held in California.

The effort at Petaluma was very successful. The people were eager to learn, and so the workers not only preached, but also sold several hundred dollars' worth of books. Soon the message was preached in other parts of California, and the number of believers grew steadily. In the fall of 1872 the first camp-meeting was held in that State. Elder and Mrs. White showed their deep interest in the work in California by selling their home in Battle Creek in order to put the money into the new effort to build up the cause west of the Rockies. In 1875 the Pacific Press Publishing Company was formed in Oakland. This was one of the many tokens of prosperity in California.

Soon the truth swept over the boundary lines into other States. Sabbath-keeping families awakened interest in Nevada, in Oregon, and in still other States. Then they called for workers to come to labor for others around them. Elder J. N. Loughborough went to

Nevada, and Elder I. D. Van Horn to Oregon and Washington. About this time Elder M. E. Cornell was sent to Texas. So the workers went on cultivating the seed already sown, and scattering still more seed for others to water. And truly, God gave the increase.

THE BEGINNING OF CAMP-MEETING WORK

The year 1868 marks another innovation that has been greatly blessed of God in saving souls and in deepening the spirituality of



FIRST SEVENTH-DAY ADVENTIST CHURCH IN CALIFORNIA, AT SANTA ROSA

This Building, Now Used as a Blacksmith Shop, Was Replaced a Number of Years Ago by a Larger and Better Structure

believers. In September of that year there could be seen in a quiet maple grove in Wright, Mich., an encampment of twenty-two family tents and two large tents for services — the first camp-meeting ever held by Seventh-day Adventists was in session. The plan grew out of the feeling that there was need of a general spiritual uplift. So the leaders decided to try the camp-meeting plan. Not feeling sure that their experiment would prove successful, they did not invest in family tents, but asked each family to bring eighteen yards of heavy

factory cotton to use as a temporary tent, and then after the camp-meeting the cotton could be utilized for other purposes.

Only in case of rain were the meetings held in the large tents. In pleasant weather the trees served as temples of worship. The seats consisted of rough boards laid on logs placed end to end. There were no electric lights, but at night a few wood fires around sufficed for illuminating purposes. The grocery, so common today on the camp-ground, had not been thought of. Food was prepared in the near-by homes, and bread was secured from the nearest village. The bookstore, however, was there. It consisted of three planks nailed on top of upright posts so as to make a triangle. From such an



PORTION OF THE ALHAMBRA (CALIF.) CAMP-MEETING, 1914

The First Camp-Meeting Was Held in Wright, Mich., in 1868, with Twenty-two Family Tents and Two Large Tents for Meetings. These Meetings Are Now Held Annually in Nearly Every State, and in Most of the Countries Throughout the World.

inclosure at this meeting were sold $600 worth of books. The workers in attendance, however, were not forgetful of the value of the cheaper literature. Elder White is reported to have said at this gathering, while scattering a package of tracts in the audience, "The time is coming when these tracts will be scattered like the leaves of autumn."

This first camp-meeting must have been a remarkable gathering. Many in the neighborhood, as well as the campers, were deeply interested. In spite of a severe rainstorm, there were fully two thousand people present on Sunday. Elder and Mrs. White, J. N. Andrews, Joseph Bates, J. H. Waggoner, I. D. Van Horn, R. J. Lawrence, and other leaders whose souls were afire with the message, attended this camp-meeting, and helped to make it pre-eminently successful. The following sketch of this meeting is abridged from a report by Elder Uriah Smith in the *Review and Herald* of Sept. 15, 1868:

The preaching met with a prompt response on the part of the congregation, as was seen in the social meetings, of which two or three were held each day. There was a willingness to repent of backsliding, and an earnest longing to come up on higher ground spiritually. Some had encroached upon the Sabbath, others had neglected family worship, and all had to some extent partaken of the spirit of the world. Parents made humble confession to their children, children to parents, and the spirit of grace and of supplication was poured out upon all. When the invitation was given on Friday for those who had no hope, to make a start, over sixty responded. And when the call was made for backsliders who wished to start anew, about three hundred pressed forward. There were other similar occasions. Fathers brought their children, friend labored with friend, brothers who had been alienated for years came forward hand in hand, mingling their tears of forgiveness and brotherly love. Not only were the general meetings seasons of great solemnity and power, but a spirit of consecration and of praise pervaded the grounds. Little meetings were held in the various dwelling tents. At all hours the sound of praise and song and testimony could be heard over the camp, while out in the woods there were groups of twos and threes engaged in earnest prayer and intercession.

When that meeting closed, the camp-meeting had been proved successful beyond the shadow of a doubt; and before the year passed, similar meetings were held in Illinois and Iowa. The next year the *Review and Herald* announced camp-meetings to be held in Ohio, Michigan, New Hampshire, New York, Wisconsin, Minnesota, and Iowa. So began the camp-meeting plan, which has grown to be such an important feature of our denominational work. Regarding a camp-meeting held in Massachusetts in 1876, a city reporter is quoted as saying.

"Sunday was the great day at the meeting in the woods at Bradford, by Seventh-day Adventists, bringing together the largest assembly of people ever convened in this region for a similar purpose. . . . The railroads were taxed beyond the utmost capacity of all their preparations for the occasion, and large numbers were prevented from attendance by not finding means of conveyance at the time the trains started, or by not finding trains moving when their effervescent inclinations were just active enough to stimulate them to visit the scene. We understand there were thousands at the station in Lawrence who could not be accommodated with conveyance, all the cars at command being literally packed to overflowing. It was the same at this station, and in the afternoon we noticed a train of sixteen heavy-laden cars slowly pulling out for the camp. . . .

"The speaking through the day was almost continuous, it being in part an exposition of the doctrines of the sect, and was, therefore, 'seed sowing;' in addition there were two addresses on temperance by Mrs. White, of California."— *Review and Herald, Sept. 7, 1876.*

IN THE SOUTHLAND

And now, with this explanation of the introduction of the camp-meeting plan for giving the message and building up believers, let us resume our former topic. Early in the seventies the Michigan Conference sent R. J. Lawrence to pioneer the message in Missouri. He met considerable opposition from other denominations. But many people heard and believed. At one time, when a minister was berating him and his work, one of twenty cowboys who were listening just outside and who admired Elder Lawrence, stepped to the window and said, "The less you say against him, the better it will be for you." The pastor knew that there was considerable meaning in that laconic speech, and immediately apologized and changed the tone of his sermon. After this the opposition ceased, and God's work prospered in Missouri.

But what about the South? Had God forgotten that difficult field? By no means. The first pioneer in that field, so far as we can learn, was J. T. Elliott, a Southern Unionist. After leaving the army, illness detained him for some time in the North. This proved a blessing in disguise, for while convalescing, he found the truth, and in 1866 carried the good news back to Alabama with him, and began at once to proclaim it. About four years later a Northern Sabbath keeper moved to Tennessee. An interest was awakened, believers were raised up, and the first Seventh-day Adventist church in the South was organized at Edgefield Junction, Tenn., a place now called Edenwold. Of the beginning of evangelistic work in western Tennessee one writer says:

"When the Adventists first began to do aggressive work in Tennessee, there was a good deal of opposition. In one of the earliest tent efforts, the tent was burned to the ground. But the work advanced in spite of the opposition, and in the place where the tent was burned, the first Seventh-day Adventist meeting house in Tennessee was erected. A number of the brethren, chiefly in Henry County, were imprisoned for working on Sunday. But the prejudice died down in time, and some of those who had been leaders in the opposition became extremely friendly."—*"Origin and Progress of Seventh-day Adventists," p. 298.*

In 1860 a man by the name of Isaac Zirkle moved from his valley home in Virginia to the plains of Indiana, where he soon came in touch with Adventists. What he wrote his relatives back in "Ol' Virginny," aroused their interest. Not until 1876, however, was this field visited. At that time Elders J. O. Corliss and E. B. Lane responded to the invitation, and held a series of meetings in New Market and Soliloquy. In a short time a fair-sized church was raised up. At the General Conference that fall the following resolution was passed:

"*Resolved*, That we feel a deep interest in the spread of the present truth of late in the Southern States, and that we will aid this work as fast and as far as our means and men will allow."—*Review and Herald, Oct. 5, 1876.*

The work in Virginia, however, did not make rapid progress. When the Virginia Conference was organized in 1883, there were less than one hundred Sabbath keepers in that field.

A few Sabbath-keeping families pioneered the work in Texas. In 1875 one of these believers appealed to Battle Creek for a worker. And it was in response to this call that Elder M. E. Cornell was sent to Texas, as before mentioned. Later Elders D. M. Canright and R. M. Kilgore entered this field. Companies of believers were raised up in various parts of the State. In 1878 the first camp-meeting was held, during which the Texas Conference was organized.

From Missouri the truth traveled into Arkansas. One of the ministers from Missouri labored for a short time in Arkansas, and baptized several converts. That was in the late seventies. In 1883 the next special effort came when a colporteur by the name of E. W. Crawford entered the field with "Thoughts on Daniel and the Revelation." In three months he sold more than $100 worth of books. Later, evangelistic efforts were conducted with very good results. In 1888 Arkansas was organized as a conference. So the truth kept spreading. New lights were kindled, new victories gained. Georgia, the Carolinas, Florida, Louisiana, Mississippi,—yes, all the Southern States heard the glad tidings of the early return of our Lord, and in every State the number of believers increased.

OVERCOMING DIFFICULTIES

And so goes the story of laying the foundation of a great organization. Truly the hand of God was in the work, and ever there was a lengthening of cords and strengthening of stakes as workers were called to enter new territory with the great fundamental truths of the advent message. Faithfully these workers toiled. Opposition came from without; but like Nehemiah of old, they declared, "I am doing a great work, so that I cannot come down." Enemies also arose in their midst; but with Heaven's special help, the wrath of men was made to praise God. Through the spirit of prophecy the workers were given wisdom for dealing with misguided enthusiasts.

When the Messenger movement, under the leadership of two workers who had apostatized, began in Wisconsin, it seemed that something must be done to silence the false teaching that was pressed upon the public. But Sister White, whom the Messenger people attacked most strongly, advised that all proceed as usual in their

soul-winning work, and let God take care of the false accusations. He did. The movement soon came to naught. When the "Age to Come" doctrine, teaching a second probation, caused confusion in the ranks of believers in Wisconsin, the leaders again took their problem to God, and in His own time and way His hand brought deliverance. Always in such perplexities the leaders found the way of escape through prayer, and sometimes through fasting and prayer.

Those who today look back upon this pioneer period of our denominational work, should pause now and then to count the cost of laying the foundation so securely and so well. The poverty of these leaders has made us rich in many ways. They counted not the cost of service, for they gave their all to the cause. Often they would work hard in the field all day, and then go and preach stirring sermons for one and a half hours at night. Often, with a satchel on his back, one of these faithful workers would walk many miles to meet his appointment.

They lived very simply; they did not think much about personal necessities. Simple clothes, or even patched clothes, were frequently worn. These pioneers studied diligently, prayed earnestly, and worked incessantly. Their zeal was irrepressible, their faith steadfast. They were willing always to spend and be spent for Him whom they served. Such were the elements that entered into the foundation, and such are the elements that the Master Workman requires for the finishing of the work.

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train!"



GENERAL CONFERENCE HEADQUARTERS, TAKOMA PARK, WASHINGTON, D. C.

CHAPTER X

OUR PLAN OF ORGANIZATION

GOD'S CALL FOR ORGANIZED SERVICE

PRECEDING chapters have told of the spread of the truth in many quarters, and of the organization not only of churches or congregations, but of State and inter-State conferences, and also of the formation of the General Conference. It is the purpose of this chapter to tell more fully the story of how organization developed among Seventh-day Adventists.

Shortly after the disappointment, some of the leaders in the advent movement (or the third angel's message, as it is more frequently called) realized the need of organizing for more efficient service. Others, however, thought that no formal association was needed where a common belief and Christian love bound hearts together. Such opposed any form of organization, feeling it "inconsistent with the perfect liberty of the gospel." Those who favored organization felt that one reason so many slipped back into the world because of the disappointment was the lack of organization. There had been excellent preaching, and a publishing bureau that accomplished much good, but there had not been the united action that is possible only when all elements work together co-operatively.

The great burden on the hearts of all the pioneer leaders was to build up believers and to re-establish buoyant hope in hearts that had become well-nigh hopeless because of the disappointment. In this purpose they were all united. It was in the matter of procedure that they did not see eye to eye. However, God had a pattern by which He would have His remnant people build; and He waited patiently for them to see it.

Early in the pioneer work, God's messenger announced that some form of organization was necessary to prevent and correct confusion:

"'The church must flee to God's Word, and become established upon gospel order, which has been overlooked and neglected' [said the angel]. This is indispensably necessary to bring the church into the unity of the faith."—"*Early Writings*," *p. 100*.

But sometimes even God's most earnest people move slowly; and Satan is always ready to send counselors to confuse. Says Elder J. N. Loughborough:

"In the advancement of the third angel's message twelve years had passed (from 1846 to 1858) before our people seemed to realize the necessity for any more formal association than simply the belief of the truth and Christian love."—"*The Great Second Advent Movement*," *page 343.*

THE FORMATIVE PERIOD

Although the formal organization was slow in coming, we must not conclude that the pioneers were not busy formulating plans for spreading the message. The publishing work had already been in operation for some years. The Sabbath school, with the *Youth's Instructor* to foster its interests, had been born; and now in January, 1853, came what might be regarded as a promise of the much-needed organization. At that time cards were issued to ministers, recommending them to believers everywhere. These cards were signed by leading ministers, usually by James White and Joseph Bates. Results fully justified the plan. It helped the leaders to keep in touch with laborers throughout the field, and afforded some measure of protection against self-seeking fanatics.

THE TITHING SYSTEM

Each year it became more apparent that for efficient service there should be some way of directing laborers in the field and supporting them in the work. This called for additional organization. So, little by little, God led His people to accept the message He had sent them, until our present efficient system was perfected, providing for every phase of denominational endeavor the world around.

On one occasion Elder White said:

"Is it not now too late to talk about working on the farm part of the time, and going as a preacher with a tent the rest of the time? Should not every tent company be free from worldly care and embarrassment? Brethren, think of these things; and may the Lord direct His people."

That very probably was a new thought to many; for in the past there had been no effective method of directing or supporting the workers. Many of them met expenses by laboring on farms and in shops, preaching wherever and whenever they could. As one pioneer put it: "They went where they thought they could do good, and the Lord put it into the hearts of His children to sustain them." The leaders felt, however, that more could be accomplished if the ministers, like the Levites of old, would give their entire time to the Lord's work. Finally the workers searched the Bible diligently for guidance in these matters, and in harmony with the plain instruction given in the great Guidebook, the plan of systematic benevolence for the support of the gospel ministry was adopted at a meet-

ing held June 4-6, 1859; and not long after, this plan evolved into the tithing system, which has proved so great a blessing to our work.

PERIOD OF ORGANIZATION

That was one great problem solved; and with that plan established, workers could continue their ministry uninterruptedly. But very soon other problems arose. As the message grew, church property accumulated. How should it be held? Here again was seen the need of some form of organization. Feb. 23, 1860, Elder White presented this problem in the *Review*. He wrote:

"We hope, however, that the time is not far distant when this people will be in that position necessary to be able to get church property insured, hold their meeting houses in a proper manner, that those persons making their wills, and wishing to do so, can appropriate a portion to the publishing department. . . . We call on preachers and leading brethren to give this matter their attention."

At the autumn general meeting that year, the leaders decided that out of necessity they must have a legal organization that could hold property and transact business. But what about a name for such an organization? That was still another problem. Finally the name "Seventh-day Adventists" was chosen; and have you ever stopped to think how really fitting it is? How could a name more fully emphasize the distinctive features of our denomination?

The publishing work seemed to clamor most loudly for attention; so at the meeting just referred to, it was voted to organize the publishing work into a legal association. This organization was effected May 3, 1861, and in the fall of the same year the organization of churches and conferences began. The committee drafting the plans for churches and conferences recommended the following church covenant:

"We the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus."—"*Life Incidents*," *p. 300.*

The *Review* of Oct. 15, 1861, contained an article telling in detail just how companies should be organized into churches. Then, before the year closed, the first conference was organized in Michigan; and a chairman, a secretary, and an advisory committee of three were appointed to have charge of the work in that field. Soon other conferences were formed.

The next step in organization, a General Conference, was inevitable. This step was taken in 1863. In the spring of that year delegates from New York, Ohio, Michigan, Wisconsin, Iowa, and Minnesota met in Battle Creek in what was really the first General

Conference. A constitution of nine articles was drafted, and with this as its guide, the General Conference began its work. Another constitution, prepared by these delegates, was recommended to the various State conferences for their use.

BRANCHING OUT

Before the sixties closed, the newly organized denomination had, in response to a call from the spirit of prophecy, laid the foundations for our medical work; and as the arbutus, peeping shyly out from under the brown autumn leaves, whispers that spring has come, so the little school opened in Battle Creek was unmistakable evidence that an educational system was beginning to form in the Seventh-day Adventist Church.

During the seventies the Sabbath School Association was called into being, to organize our scattered Sabbath schools for more thorough and systematic work. An educational society was also formed, which resulted in the opening of our first college in the fall of 1874.

From Europe came a call for help, and the new church organization rose to the emergency, and stretched the thin line of advance guards across the Atlantic. As the work in other lands grew, the Foreign Mission Board was created to look after it. In the eighties came the organization of the International Tract Society, now known as the Home Missionary Department, to promote missionary endeavor in the local churches. The National Religious Liberty Association was also formed about this time, to deal with cases of persecution for conscience' sake, and to present before the public the principles of religious liberty. In the nineties, special work for young people began to crystallize into organized form.

A general Sabbath School Association was first organized among us at Battle Creek, Mich., in March, 1878. A number of years later the Sabbath school headquarters were transferred in turn to Oakland, Calif.; Minneapolis, Minn.; and Washington, D. C.

In like manner the Foreign Mission Board, originally established in Battle Creek, Mich., was later removed to New York City, then to Philadelphia, then back to Battle Creek, and finally to General Conference headquarters in Takoma Park, Washington, D. C.

Although the plan that these associations work separately may not have been the best, it served the purpose of giving form to various phases of church activity; and nothing shows better the wisdom of the general methods than the fact that through many years of marvelous expansion and growth they continued to be the fundamental plans of procedure, merely modified to adapt them to local conditions. There were some changes and some additions, but the

foundation lay undisturbed, for the pioneers — those workmen of God — builded well. Shortly before his death, Elder James White wrote thus of the plan which had been blessed of God in the promotion of the work:

"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive His people; He calls them. . . .

"Those who drafted the form of organization adopted by Seventh-day Adventists labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

"The General Conference takes the general supervision of the work in all its branches, including the State conferences. The State conference takes the supervision of all branches of the work in the State, including the churches in the State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God, and the faith of Jesus."—*Review and Herald, Jan. 4, 1881.*

DIVIDING RESPONSIBILITY

Not until 1897, more than thirty years after the constitution for the General Conference was drafted, did it seem necessary to change it materially. Although the denomination had grown rapidly, its organization had been elastic enough to provide for each new phase. But at the General Conference held in 1897, at Lincoln, Nebr., certain changes in policy seemed necessary. It was decided to give large powers of local administration to three grand divisions,— the United States, Europe, and Australia,— instead of administering the entire work from a single center, as in the past. All fields outside these three divisions were to be administered under direction of the Foreign Mission Board.

THE WEEKLY OFFERING INAUGURATED

About this time another plan was adopted, which has meant a growing stream of funds flowing into the treasury for work in foreign lands. There was a cry for workers in foreign fields, but the General Conference treasury had no regular funds for this work, save the Sabbath school donations and the annual offerings. The cause of missions demanded greater financial support. The General Conference had borrowed from persons who wished to have their money in the cause, while they did not themselves need it.

But debt is not desirable either for an individual or a cause, and the leaders realized that a better plan must be found for promoting foreign mission work. It was found in the ten-cent-a-week plan, meaning an average donation of that amount every week by every

believer, as far as possible. In a few years this average grew to fifteen, twenty, twenty-five, fifty, and sixty cents a week. This plan of systematic offerings, together with the tithing system, revolutionized the financial side of the work, and has mightily influenced every phase of our activities.

PERIOD OF RECONSTRUCTION

The 1901 General Conference, held in Battle Creek, Mich., made three vital changes in the plan of organization:

First, the General Conference Committee was enlarged, making it a far more representative body.

Second, a careful study was made of our duty to the regions beyond, in view of the great commission; and a campaign was inaugurated for the home conferences to share their tithes with the foreign mission treasury. This was another advance move toward the fulfilment of Matthew 24:14.

The third change made at this time was the formation of union conferences as a means of distributing administrative responsibility, and of doing more intensive evangelistic work in each field.

Already the various conferences of Australia and New Zealand had organized themselves into a union conference, with Elder W. C. White as its first president, a responsibility later laid upon Elder A. G. Daniells. The union conference plan having worked well, careful study was now given to the question of the distribution of administrative responsibility in the management of the expanding world work, which led to a decision to apply the plan of the union conference organization to the whole field.

Some study was also given to the best method of promoting the various phases of our work, and the advisability of creating departments at headquarters to look after them, instead of societies and associations in different locations.

MOVING HEADQUARTERS AND MAKING ADDITIONAL CHANGES

The 1903 General Conference came just a few months after the Review and Herald fire in Battle Creek. Perhaps we might call that a very decisive as well as a very destructive fire. The office of the Review and Herald, so many years a monument of God's blessing in the work it represented, was a heap of ruins. Somehow, in the hour of their loss the workers could hear more clearly the voice of God calling them to renew their consecration, and to examine themselves, to make sure that they were following the pattern given them, and that they were true to the gospel in all its simplicity. This all had an influence on the atmosphere of the General Conference of 1903.

When the workers assembled, they reviewed the plans of their previous meeting, and strengthened them greatly. The organization of the General Conference departments at headquarters, begun in 1901, was now completed, and these took the place of the associations formed many years before. This brought together the leaders of the various phases of denominational endeavor, where they could benefit from one another's counsel and move forward unitedly in the great work.

Not all the departments of later years came into existence at this time. The Missionary Volunteer Department was not organized until 1907, and two years later came the Bureau of Home Missions and the Negro Department; while in 1913 the Home Missionary Department was established, to take up the work formerly fostered by the Tract and Missionary Society, discontinued several years before.

At the 1903 General Conference session, special attention was given to the reorganization of institutions, "so as to bring them fully under the control of the denomination." Perhaps no recommendation passed by this Conference, however, stirred hearts more deeply than the one which read in part:

"That the General Conference offices be removed from Battle Creek, Mich., to some place favorable for its work in the Atlantic States."—*General Conference Bulletin, 1903, p. 67.*

The Lord led His people to make this move, and very soon He led them to the place where He would have them locate. That place was at the nation's capital, where the leaders were soon busy prosecuting the work with new zeal and courage.

The next vital changes came during the 1913 General Conference session. At that time much of the world-wide field was formed into division conferences, with vice-presidents of the General Conference in charge. This change was made to distribute once again the heavy responsibilities which the rapidly growing work brought to the leaders, and to make it possible to answer more promptly and effectually the calls from all parts of the world.

THE ORGANIZERS

When the great Master Builder called upon Israel of old to build the tabernacle, He endowed men with different kinds of talents, thus making them specialists in certain lines. And in building His last tabernacle on earth, as He called men and women to serve, He fitted them for the place that He would have them fill: some He adapted especially for evangelistic work; of others He made strong administrators, and so on. In the formative days of our organiza-

tion, God's messenger, Mrs. E. G. White, was a trusted adviser; and all through the years, as Elder J. N. Loughborough has well said, "the union which has existed among Seventh-day Adventists has been greatly fostered and maintained by her timely warnings and instructions." Standing beside her was her husband, Elder James White, whom God used to do strong administrative work in laying the fundamental plans. Elders J. N. Loughborough, J. N. Andrews, John Byington, and others contributed much in those early days. Later the burden of directing the general work was laid upon Elders G. I. Butler, O. A. Olsen, A. G. Daniells, W. A. Spicer, I. H. Evans, W. T. Knox, L. R. Conradi, J. W. Westphal, W. B. White, E. E. Andross, L. H. Christian, C. H. Watson, O. Montgomery, J. E. Fulton, W. H. Branson, and other faithful burden-bearers. I. H. Evans and W. T. Knox have rendered invaluable service, both in the ministry of the word and as treasurers of the General Conference.

A leader in administrative work whom the reader has not yet met, was Elder George A. Irwin. He was born Nov. 17, 1844. When nine years old, his mother died, and for a time he lived with relatives. When about to enter high school, at the age of seventeen, the Civil War broke out, and he joined the army instead. While in the army, he participated in seventeen battles and other engagements, and spent eight months in war prisons. It was while in Andersonville Prison that this young man gave his heart to God.

However, he did not find the third angel's message until about 1885. Very soon after accepting the truth, he was given the supervision of our church work in a small district in Ohio, and later served as treasurer, and later still as president, of that conference. Then he spent two years in the Southern field as district superintendent. In 1897 he was called to the presidency of the General Conference, and after serving in that capacity four years, he was made president of the Australasian Union. Later he returned, and labored in the United States until his death.

Elder Roscoe Celester Porter was born in Iowa in 1858. When only thirteen he gave his heart to God. There was a large family, and consequently his early education was obtained chiefly during the winter term in the public school. But his thirst for learning was so great that he found a way to attend the State agricultural school in Iowa in 1877, and the next year he went to Battle Creek College. His career in the organized work began in 1879. In 1908 Elder Porter responded to a call for help from Africa, and for five years he was the successful leader of that field. From Africa he went to take charge of the Far Eastern Division in 1913.

After a few years his health failed, and he was forced to resign and return to America to recuperate. But the disease that had

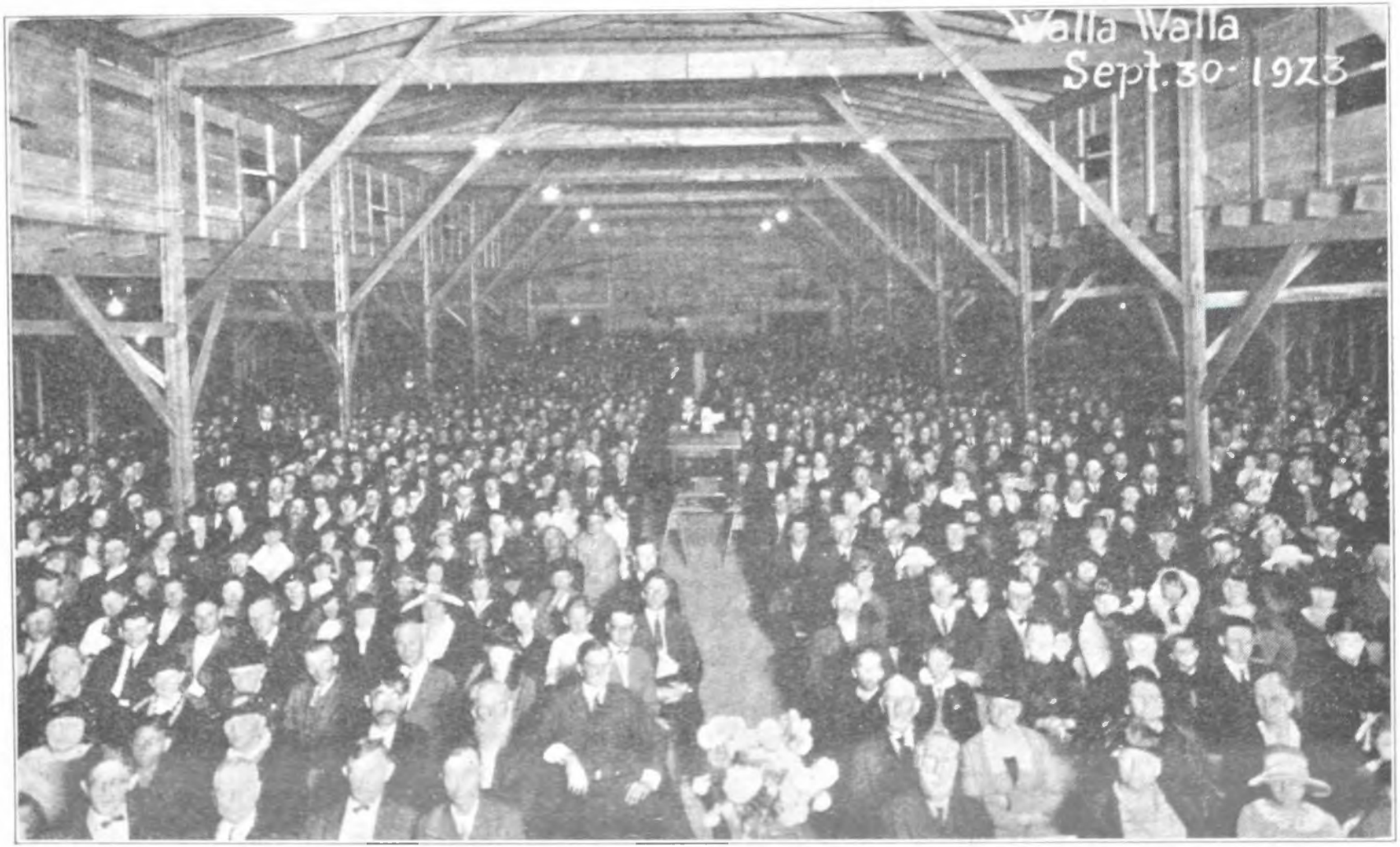
fastened upon him persisted, and in July, 1918, the struggle ended. Though the tired warrior yielded to the last foe, his faith failed not. Clinging to the blessed hope, he died triumphant.

Conspicuous among the organizers of this denomination stands Elder Arthur G. Daniells. Born in Iowa, Sept. 28, 1858, he received his primary education in the public schools of that State. He was baptized in 1868 by Elder George I. Butler. From the public school of his home district, Arthur Daniells went to Battle Creek College, and later entered upon gospel work. He was sent to Australia in 1886, where he rendered efficient service, both as an evangelist and as a successful organizer. Returning to the United States early in 1901, he was chosen president of the General Conference, a position to which he was re-elected from time to time for twenty-one years. Both as an organizer and as a preacher of the gospel, God has greatly blessed Elder Daniells during the many years of his ministry.

Elder William A. Spicer, president of the General Conference since 1922, was born in Minnesota, Dec. 19, 1865. When he was nine years of age, his parents removed to Michigan, where he spent five years as a student in Battle Creek College. In 1903 he became secretary of the General Conference, a position he ably filled until he was called to the presidency. As a successful editor and writer, a strong preacher, an able organizer, and an enthusiastic missionary, Elder Spicer is known throughout the entire denomination. He has traveled extensively and many thousands of our people in all lands have seen him and heard him preach.

But the lengthening line of workers cannot be completed. In a book like this, which must be brought within a limited number of pages, very many whose names might well be mentioned because of their years of faithful service, must be passed by, as must also the names of many ministers and editors who have been the teachers, building up and strengthening the work everywhere.

Here we close this brief story of our plan of organization. It is a chapter of modern miracles. God blesses both men and plans. Through the pioneer days, through the period of growth and expansion, through the era of reconstruction, God's mighty hand has been leading His people. And truly, looking back over the marvelous way in which God has led His people in the past, we cannot be other than confident that "He which hath begun a good work . . . will perform it until the day of Jesus Christ."



LARGE TABERNACLE MEETING, WALLA WALLA, WASH.

"Eternity Alone Can Reveal How Richly God Has Blessed His Workers as They Have Faithfully Followed His Guidance."

CHAPTER XI

THE UNITED PURPOSE OF ADVENT BELIEVERS

SOUL-WINNING WORK

EVERY department of our work has for its ultimate object the salvation of souls. No other purpose could give it any room within the borders of a church that has been called into existence to give God's last message to a dying world.

The Sabbath school, which follows the missionary into the remotest field, has for its motto the salvation of souls. All our denominational schools aim to prepare our children and youth for soul-winning work here, as well as for entrance into the eternal kingdom. The Home Missionary organization leads the older members of the church in active service for the Master. The Missionary Volunteer Societies are life-saving stations, sending forth workers into the Master's service. The publishing houses and their depositories send forth literature to tell their millions of readers of the Saviour who saves from sin, and of His soon return to gather the faithful. Our sanitariums, dispensaries, and treatment-rooms minister to physical ills while pointing the sufferers to the Great Physician and to the home where none shall say, "I am sick." The Religious Liberty Department wins souls through its efforts to acquaint men and women with the great principles of sound and just government, and with the Author of true liberty of the soul. And so on through every phase of denominational activity.

THE HIGH CALLING OF THE MINISTRY

But it is to our ministers that we look for leadership in this great movement, whether they are engaged in evangelistic, executive, or departmental lines. God has sent many important messages through His chosen messenger to the remnant church, but no class of workers has been blessed with more vital instruction than have the ministers whom God has called to be leaders in the great work of soul-winning. To all of them have come general messages of urgent appeal, divine guidance, and timely warning. To many have come personal messages of special instruction. Thus closely does

the Master Workman follow His servants here below as they go forth to build up our local churches, to gather from the millions in all lands those who will heed the invitation, "Come; for all things are now ready."

"God's ministers are symbolized by the seven stars, which He who is the first and the last has under His special care and protection. The sweet influences that are to be abundant in the church are bound up with these ministers of God, who are to represent the love of Christ."—*"Gospel Workers," pp. 13, 14.*

"It is the privilege of the watchmen on the walls of Zion to live so near to God, and to be so susceptible to the impressions of His Spirit, that He can work through them to tell sinners of their peril, and point them to the place of safety. . . . Not for wages are they to labor, but because they cannot do otherwise, because they realize that there is a woe upon them if they fail to preach the gospel."—*Id., p. 15.*

"There must be no belittling of the gospel ministry. . . . Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister."—*Id., p. 63.*

"The minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by Him to do a work the influence of which is to endure throughout eternity. . . . His discourses should have an earnestness, a fervor, a power of persuasion, that will lead sinners to take refuge in Christ."—*Id., pp. 172, 173.*

THE THREEFOLD METHOD OF EVANGELISM

Eternity alone can reveal how richly God has blessed His workers as they have faithfully followed His guidance. Those who, like Paul, have been willing to "spend and be spent," and who, like Neesima, one of the pioneers of Christian education in Japan, have felt that they must advance upon their knees, have truly done exploits for the Master. Generally speaking, these workers have employed three methods in their soul-winning work,— the pulpit, the press, and personal effort,— and time has amply proved that all of these are essential to the minister's success. All these methods are needed to finish God's work in the world. And through these methods thousands and thousands of believers have been won.

In gathering a few facts concerning the conversion of perhaps two hundred leaders in our work, we found that while the answers were far from being stereotyped, they proved conclusively that God is using many methods in drawing souls unto Himself. Generally, however, when looking closely into the influences that terminate in conversion, we find a blend of all three methods, re-enforced by the unconscious influence of Christians whose lives demonstrate the saving and keeping power of the message.

TENT- AND CAMP-MEETING WORK

Tent efforts, which have been used since the early formative days in our denominational history, are still one of the most potent agencies employed in the proclamation of the message. The story of the prayer meeting that led to the purchase of the first tent has been told in Chapter IX. Very shortly after this, came our first camp-meetings, which have proved so successful a means of grace in building up our church membership, in preserving the unity of the faith, and in giving instruction in Christian living and service.

About 1909 came a call through the Lord's messenger to the ministers, urging them to give special attention to the great cities. This led to the beginning of the large city efforts that have been held in populous centers in America and other lands. Among the influences that have helped to make this method of city work successful, have been the untiring labors of Bible workers, who have carried the message to the homes of especially interested ones, and the consecrated singing evangelists, whose songs often send the saving message home to hearts immune to the most powerful arguments.

THE GOSPEL IN SONG

Music is truly an important agent in soul-winning work. Long before the advent believers thought of having a church organization of their own, they printed song books for general circulation. "Hymns for God's Peculiar People" was issued in 1849. It was compiled by James White, and was printed in Oswego, N. Y. The second song book for Sabbath-keeping Adventists, so far as can be ascertained now, was published by James White in Rochester, N. Y., in 1852. It was entitled, "Hymns for Second Advent Believers Who Observe the Sabbath of the Lord." This book contained 139 hymns, with a supplement giving thirty-eight more. So far as known, the third in the early series of Seventh-day Adventist song books came from the press in 1855. It bore the title, "Hymns for Those Who Keep the Commandments of God and the Faith of Jesus," and was published at the Advent Review office in Rochester. Many of the choicest songs in that book have come down to us through other more recent collections.

PROCLAIMED THROUGH THE SECULAR PRESS

Perhaps you have stood entranced while listening to a message broadcast from a distant city by radio and sent to your eager ears by an amplifier. The third angel's message has begun to travel by radio, and has in this way reached thousands of hearers. The pulpit has had also a strong, faithful amplifier in the Press Bureau since

1912. A short time before that, God, through a tent effort in Baltimore, Md., won the heart of Walter L. Burgan, a young newspaper reporter. He was in charge of one of the sporting pages in a big daily. But the third angel's message gripped his heart, and it became the all-absorbing passion of his life to give that message to others. It was not long before the way opened for him to do this.

As far back as 1884 leaders had urged, through resolutions, the need of utilizing the newspapers as a means of spreading God's proclamation of mercy and judgment. A few workers in different sections had made successful efforts to secure the publication of message-filled articles in newspapers. However, no systematic, organized work was done till the Press Bureau was established, and the General Conference called the Baltimore newspaper man who had found Christ, to lead out in this new denominational endeavor.

ONE BY ONE

Now we come to the third phase of our evangelistic work,— personal effort,— the importance of which cannot be overestimated. It is woven into the work of the successful lay member, office worker, colporteur, teacher, physician, Bible worker, and minister. But perhaps the labor of the Bible worker is most closely related to the work of the pulpit in public efforts, and illustrates most forcibly the value of personal work.

"What led you to accept the truth?" I asked one who, together with her husband, has been doing very successful mission work for about thirty years.

"Oh," she said, "a Bible worker came one day and wanted to give Bible studies to an old friend of mine who could not see to read. She agreed to take the studies if I would read for her."

This lady is only one of a host of believers who arise to bear witness to the work of the faithful, consecrated Bible worker.

Did you ever hear the story of one of the incidents leading up to the adoption of the plan of giving Bible readings as a recognized method of evangelistic work? It was on this wise:

In 1882, at a California camp-meeting, a severe storm broke while Elder S. N. Haskell was preaching. During the heavy downpour of rain, it was impossible to make the audience hear, so the speaker gathered a group of people around him, and gave out Bible references and asked questions about the texts read. The Lord sent His Spirit to bless in a special way during this study. Hearts were touched; and Elder Haskell concluded that the method he had been impressed to use because of the storm, was really a most excellent way of presenting the truth in families and to small groups.

The next day Mrs. E. G. White told Elder Haskell that the plan of giving Bible studies was in harmony with light she had received from heaven. She said further that in vision she had seen many young people going from house to house with their Bibles, teaching people the beautiful truths of God's Word by giving just such studies.

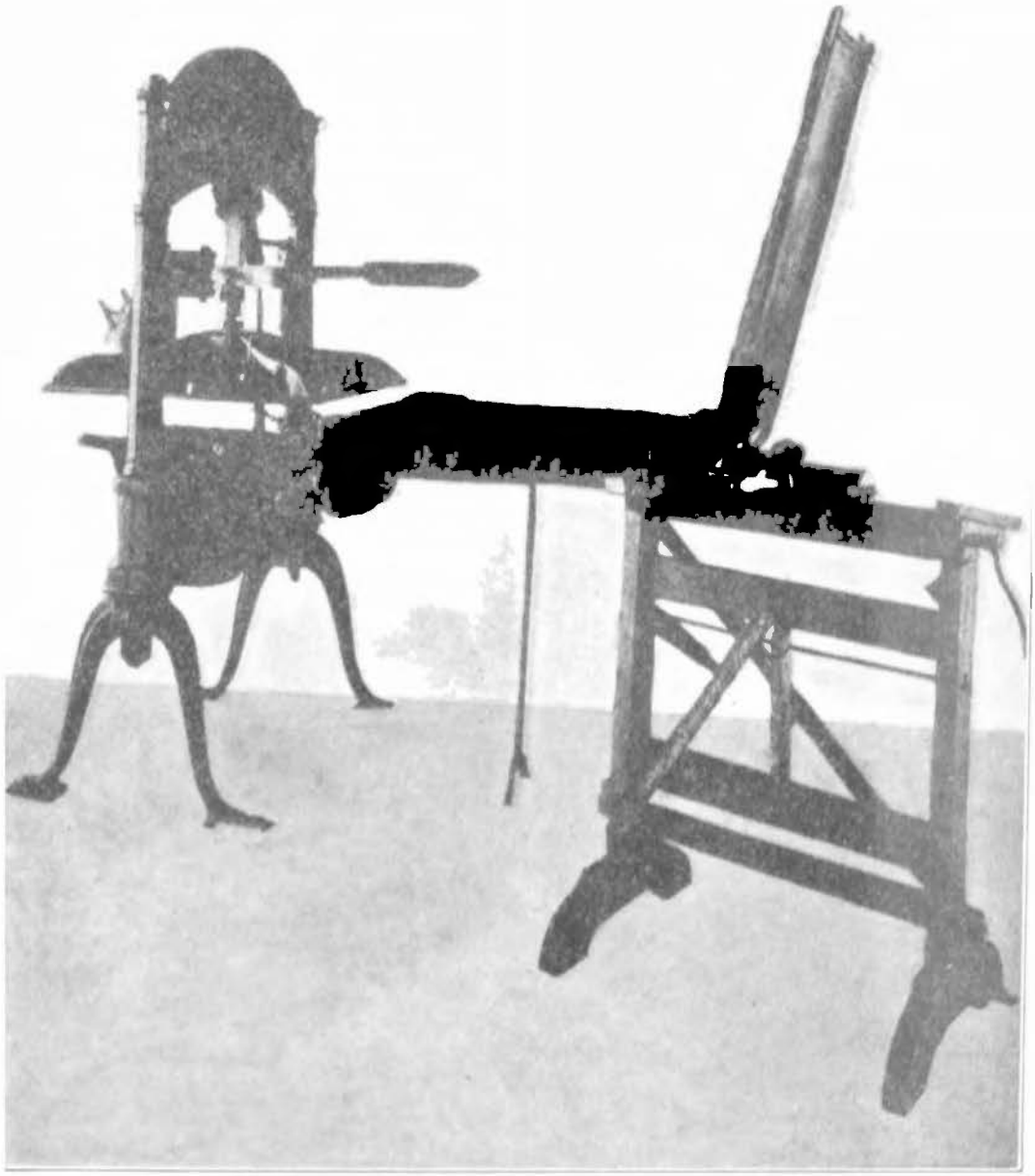
Soon plans were laid for training Bible workers, and within the next few years schools were conducted for this purpose.

"Though scoffers ask, Where is your gain?
And mocking, say your work is vain,
Such scoffers die and are forgot.
Work done for God, it dieth not!

"Press on! press on! nor doubt nor fear;
From age to age this voice shall cheer;
Whate'er may die and be forgot,
Work done for God, it dieth not."

STRENGTHENING THE MINISTRY

For years leaders in our church felt the need of strengthening the ministry, and as one means of doing this a Ministerial Reading Course was started in 1914. This course has been much appreciated, and workers in all parts of the world-wide field have availed themselves, from year to year, of the helpful books selected for the course. Up until 1922 it was conducted by the Educational Department. At the General Conference held that year, a Ministerial Commission, more recently known as the Ministerial Association, was formed. This commission, under charge of Elder A. G. Daniells as secretary, and Meade MacGuire and L. E. Froom as associates, took over the Ministerial Reading Course. It has other duties also. As stated in the recommendation that led to its establishment, it is to gather material of special value to ministers and Bible workers, to be a sort of clearing house of helpful suggestions collected, and to give special attention to young men studying for the ministry. It is doing excellent work.



FIRST SEVENTH-DAY ADVENTIST PRESS

This Washington Hand Press Was Used in Producing the First Literature Issued by the Denomination

CHAPTER XII

THE PRINTING PRESS AND THE MESSAGE

FIRST LITERATURE PUBLISHED

JUST as the famous haystack meeting in Massachusetts gave birth to the great foreign missionary movement in America, so it was at a quiet prayer meeting in Maine that a burden of prayer in behalf of the publication of the truth rested heavily upon the believers. At a conference held in Massachusetts a month later, Mrs. White had a vision in which she was told that it was the duty of the brethren to publish the light, and thus was laid the foundation for the great publishing enterprise that today sends forth literature through every avenue of our denominational endeavor.

Before the time of this prayer meeting, however, of which we shall speak more later, several productions had come from the press. In April, 1846, Sister White's first vision had been printed. In May of that same year Elder Joseph Bates had published his tract on "The Opening Heavens;" in August his 48-page pamphlet on "The Seventh-day Sabbath a Perpetual Sign" appeared. The next year he put out an 80-page pamphlet on "Second Advent Waymarks and High Heaps;" and Elder James White published a 24-page pamphlet, "A Word to the Little Flock."

Early in 1849 the press sent forth a message from Sister White, entitled, "To Those Who Are Receiving the Seal of the Living God;" and later in the year appeared from Hiram Edson's pen, "An Exposition of Scripture Prophecy."

These isolated efforts to get certain matter before the public, however, cannot be considered the beginning of our denominational publishing work; but they were heralds of the organized effort to follow; and the story of the getting out of at least the second tract by Elder Joseph Bates helps us to see the strong, rocky soil of self-sacrifice upon which the foundation of this phase of our denominational work was built.

HOW FAITH WROTE A TRACT

Perhaps you remember the story. Elder Bates had spent his fortune in the advent movement. He had no money for publishing literature. But he was deeply burdened to get the truth regarding

the Sabbath before the public, and his faith was strong enough to believe that God would provide a way for him to do it. So he seated himself at his desk, and placing his Bible and concordance before him, proceeded to write.

"Joseph," called Mrs. Bates, as she opened the kitchen door about an hour later, "I haven't flour enough to make out the baking." Then she mentioned other groceries she needed.

"How much flour do you lack?" asked Captain Bates, looking up from his manuscript.

"About four pounds," said Mrs. Bates.

"Very well," said the captain; and leaving his desk, he stepped into a near-by store and purchased the groceries his wife desired. Placing them on the table, unobserved by her, he quickly resumed his work at the desk.

"Where did this flour come from?" she exclaimed when she discovered a bit of meal in a sack.

"Why, isn't there enough?" asked the captain.

"Yes, but where did you get it?"

"I bought it. Is not that the amount you wanted to complete the baking?"

"Yes, but have *you,* Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, been out and bought *four pounds* of flour?" exclaimed his thrifty wife.

"Wife," confessed the man of faith, "I spent for those articles the last money I have on earth."

"What are we going to do?" asked Mrs. Bates between sobs. She had been used to plenty, and it was not easy to be penniless.

"The Lord is going to open the way," said the captain cheerfully, after he had explained his plans for writing a book about the Sabbath.

And the Lord did open the way. That very day, Captain Bates felt impressed that there was money at the post office for him; and going there, he received a letter containing $10. That was a real encouragement to him, and helped greatly to strengthen the faith of his wife.

THE PRAYER-MEETING FOUNDATION

About two years after this experience, in the fall of 1848, while a few earnest believers were assembled in conference, came the prayer meeting mentioned in the first paragraph. Those present were pleading earnestly with God for wisdom to know "how they could publish the message to the world." God heard their cry, and speaking to them through His chosen messenger, He bade His heavily burdened workers press forward. Coming out of vision before the meeting closed, Sister White said to her husband:

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*"Life Sketches of Ellen G. White," p. 125.*

DOING, AND DOING WITHOUT, FOR GOD'S CAUSE

Now the pioneers knew that God was calling them to step out in faith in the new work for which they had been praying, and their hearts rejoiced as they grasped the promise of its future prosperity. But where was the money to come from for launching this new enterprise? It was not a question with these workers whether they should loosen their purse strings. They had already given their all, and were working for little or nothing to help hasten to a dying world the message they loved. What more could they do? They could continue to pray, and this they did. But they did not stop there. They did not sit down and wait for God to do it all. They were men and women who were willing to do and to do without. They counted no task too arduous, no sacrifice too great, if it meant progress to the cause of God.

And today, while our denominational presses are humming in many lands, I like to recall the story of how Elder James White earned money to spread the truth. He and two other brethren undertook to mow 100 acres of grass — mow it with a scythe — for 87½ cents an acre. It was hard work; but not too hard when it meant money for the cause. The next year (1849), when he thought to do the same thing to earn money to print a paper, the word came that God had other work for him to do. He must "write, write, write, and walk out by faith." (See "Life Sketches of Ellen G. White," pp. 109, 125, 126.) Not long after this the first paper put out by Seventh-day Adventists appeared. On the front page were these words from the pen of Elder White:

"For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock, but *the way has not been opened for me to commence the work until now.*"

Yes, the way had been opened to give the message to the world through the printing press.

SENDING OUT THE FIRST PAPER

It was in July, 1849, that this little paper, *The Present Truth*, made its first appearance. And as it was born of the spirit of prayer and sacrifice, so it was sent forth on the wings of prayer and faith. Of the beginning of this work Sister White wrote:

"My husband then began to publish a small sheet at Middletown, eight miles from Rocky Hill [Connecticut], and often walked this distance and back again, although he was then lame. When he brought the first number from the printing office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let His blessing rest upon the feeble efforts of His servant. He then directed the paper to all he thought would read it, and carried it to the post office in a carpetbag. Every number was taken from Middletown to Rocky Hill, and always, before preparing them for the post office, they were spread before the Lord, and earnest prayers mingled with tears, were offered to God that His blessing would attend the silent messengers."—*"Life Sketches of James White and Ellen G. White," p. 260, edition 1888.*

MILESTONES OF PROGRESS

The tiny rivulet of denominational literature had begun to flow out to the world. Surely not even the most sanguine of those faithful toilers back there suspected how very large this stream would grow as it flowed on through the valley of these last days. But they did faithfully their part, and left the results with God. Almost every year during its earliest existence the paper was published in a different place. Connecticut was its first home, but before three years had passed, it could claim New York and Maine also as home States. Still the paper prospered. In 1850 it was merged into a larger paper, known as *The Second Advent Review and Sabbath Herald.* The publishing committee of this enlarged paper consisted of Joseph Bates, S. M. Rhodes, J. N. Andrews, and James White.

The busy, heavily burdened pioneers did not forget the needs of the youth in their midst, and as early as 1852 they began to print a paper for them. This paper, *The Youth's Instructor*, was for many years published as a monthly, but in 1879 it was made a weekly. The first issue, published in Rochester, N. Y., contained an introductory note, addressed to those who were interested in the paper; from which we quote the following paragraph:

"We are happy to send you the first number of this little paper. For some time we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time. We now cheerfully engage in this work, praying the Lord to help; and we feel sure of success."

The year 1852 sounded another note of progress! Brother Hiram Edson advanced money for equipping the office with a Washington hand press, some type, and other office necessities. According to the written statement of one of the pioneers, our literature that year "was printed on a press and with type owned by Seventh-day Adventists." This first press must have been a good one, for it was still in the office at Battle Creek at the time of the fire, just fifty years later.

The next milestone of progress was reached when in 1855 the little printing office, later known as the Review and Herald Publishing Association, moved to Battle Creek, Mich., and settled in a home of its own. Four brethren furnished the $1,200 needed for the purchase of a lot and the erection of a building. A two-story wooden building, 20 x 30 feet, was put up. Next came an appeal for a steam press. A farmer, whose heart was in the work, decided he would find a way to help answer that call. He did not have the money, but he sold his yoke of oxen; and these oxen, Buck and Bright, helped to buy the first steam press in our Battle Creek office. It is only another reminder of the self-denial that was built into the foundation of our work.

PUTTING OUR LITERATURE ON A FINANCIAL BASIS

When the pioneers first began to send forth the printed page, all literature was free. It was truly a work of faith. Having no money of their own, they had to count altogether on donations from liberal friends of the truth. God rewarded their faith, and sent in enough money to keep the little paper going and growing. But as the work grew larger, the Master led His workmen to adopt more thoroughly organized methods. Says Elder J. N. Loughborough:

"That year (1853) it was for the first time stated in the *Review and Herald* that those who desired to do so could buy our publications by paying the cost price. To all others the printed matter was free, as the deficit was met by the donations of the liberal and willing-hearted."—*"The Great Second Advent Movement," p. 286.*

The following year it was announced that the price of the *Review and Herald,* now published semimonthly, would be $1 a year. The price of the *Instructor* from the first had been 25 cents per volume of twelve numbers.

In the *Review and Herald* of Feb. 11, 1909, we note the following from Elder J. N. Loughborough:

"Up to the summer of 1854, papers and tracts had been free to all who would read them, and the expense was met by donations from our people. . . . Elder James White said to me, 'Brother John, I believe people would be willing to pay a small price for our books, and if so, we could double our efforts in circulating the printed page.' I said, 'I will try it.' So at a tent-meeting held in Shelby, Mich., . . . I sold fifty dollars' worth of the tracts and pamphlets. A full set of all we had to offer amounted to only thirty-five cents; so very many of the vast crowd attending the Sunday meetings must have supplied themselves with reading matter."

Twenty years later, in 1874, Elder S. N. Haskell wrote thus of the publishing work:

"To obtain a correct view of the remarkable progress of this work, we only need to go back about twenty-five years, when the whole edition

of our works printed in two weeks was carried to the post office in a carpetbag, whereas now, in one week seven cartloads of reading matter, allowing thirty bushels to a cartload, are sent from the office of publication to the different parts of the world. Do you ask for evidence of its prosperity? Here it is."— *Review and Herald, May 12, 1874.*

Some years before the above statement was made, the denomination had started to send forth literature in other languages. The first of these were two French and three Danish-Norwegian pamphlets. In 1874 the workers on the Pacific Coast began to publish a semimonthly paper, known as the *Signs of the Times.* The publishing work on the coast grew rapidly, and in 1875 the Pacific Seventh-day Adventist Publishing Association was formed in California, with a capital stock of $28,000. Within the next three years, the publishing work was started in Basel, Switzerland, and in Christiania, Norway. So the light spoken of in the vision given in the meeting before the publishing work was started, had now sent rays of light across the Atlantic, and in the next decade it was destined to make much greater progress.

HOW THE COLPORTEUR WORK BEGAN

As the years passed on, the work continued to prosper. But not every opportunity was seized for circulating this truth-filled literature. Therefore, in 1879 the Lord sent the following instruction through His chosen messenger:

"Some things of grave importance have not been receiving due attention at our offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence of God."

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work — introducing our publications into families, conversing and praying with and for them — is a good work, and one which will educate men and women to do pastoral labor."—*"Testimonies," Vol. IV, pp. 388, 390.*

Men were puzzled. How could this instruction be followed? Facilities seemed too meager and funds too scarce. But there was one man whose eye of faith looked through these difficulties and found a way to overcome them. That man was George A. King, who died a few years ago in New York City. At the General Conference held in 1881, he could be seen with two small cloth-covered books under his arm; and always he seemed to be talking earnestly with one or another of the leading brethren.

Brother King had sold health books for years; and now, through his study of the instruction given in the "Testimonies," he was persuaded that the two books he was carrying under his arm could

also be sold in large numbers to the public if they were bound together and put out in attractive form. The small books he carried were "Thoughts on Daniel" and "Thoughts on the Revelation."

Finally Brother King's inspiring enthusiasm prevailed. The brethren consented to try his plan, although, generally speaking, they felt the proposition to be an expensive one, and feared greatly that the books would not sell. And it was not until Brethren J. N. Loughborough and W. C. White had urged the importance of the plan, and after Brother King had promised to sell the first edition, that the Review and Herald, as the publishing association was now known, agreed to print an edition of five hundred.

The first edition of "Thoughts on Daniel and the Revelation" sold so readily that not only were new and better editions prepared, but the sale of our books by self-supporting colporteurs became a settled policy of the movement.

PROSPERITY THROUGH OBEDIENCE

Thus these workers had again stepped out into the dark by faith when God called them to advance; and now there dawned for the publishing work an era of prosperity hitherto unknown. In a talk given during the General Conference of 1889, Elder Uriah Smith contrasted the meager equipment of the early pioneers with the excellent facilities at the time he was speaking. He said in part:

"I often think of the time when Elder Loughborough, myself, and a few others in Rochester, N. Y., under the direction of Brother White, were preparing the first tracts to be sent out to the people. The instruments we had to use were a brad awl, a straightedge, and a penknife. Brother Loughborough, with the awl, would perforate the backs for stitching; the sisters would stitch them; and then I, with the straightedge and penknife, would trim the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught.

"And I often try to imagine what our emotions would have been, could we have been suddenly transported to this time, and looked upon these institutions, and the wonderful facilities now provided for carrying on the work, and heard the reports we have heard here, and so have been brought face to face with the great advancement that this cause has made; I think we would have felt like exclaiming, 'It is enough; now lettest Thou Thy servant depart in peace.' But we have come to this time; the contrast is no less real and striking because it has taken a few years to accomplish it. But now we do not feel like departing just yet, because there is a future to this work."—*General Conference Bulletin, Oct. 29, 1889, p. 105.*

And truly there *was* a still greater future for this work. The subscription-book plan had proved itself, and now the leaders addressed themselves to a better organization of the field. Canvassing agents, later known as field agents, and now as field missionary

secretaries, were chosen. Men and women were trained in Christian salesmanship. Beautiful books were prepared for them to sell. These plans resulted in increased prosperity.

THE RELAPSE IN THE NINETIES

However, in 1893, the work suffered a severe relapse. Some felt that the prices of our subscription books should be reduced.

"When the publishing houses decided that this could not be done, some of the field leaders adopted the alternative of selling small books. This was probably the most disastrous step ever taken in the history of our publishing work, so far as the field organization is concerned."—"*The Publishing Department Story*," *p. 61.*

Anyway, the sales for 1893 dropped $300,000. With this decline many field agents were withdrawn, and of course this meant still greater decline.

What next? How was the crisis met? Again we quote from "The Publishing Department Story," p. 62:

"The publishing houses, which had been developed until they had become large institutions, with heavy investment, found that they must provide work for their factories. Instead of going to the field, as the pioneers did when the work was first started, and sounding a rallying cry all over the land, our publishing houses went to New York, Chicago, and San Francisco, and secured commercial work, thus becoming great worldly commercial institutions, which stood in the way of the reorganization of the field, and a return of the prosperity of the publishing work, until the Lord saw fit to permit the chiefest among them to be swept away. This, in brief, is the sad story of the decline of the work, which, in the beginning of the fifth decade, started out so well, and progressed so rapidly for a time."

FINDING THE WAY TO PROSPERITY

But we must not conclude that the work was not progressing in some ways, even if the book sales had dropped seriously. By 1895 we had eleven publishing houses in various countries, issuing literature in twenty-three languages, and a set of one copy of each publication would cost $243.60. In 1901 the Southern Publishing Association, one of the three largest denominational publishing houses in America, was organized. It really began the previous year, however, when James Edson White started publishing the little paper, *The Gospel Herald,* in an old barn on Grand Avenue, Nashville, Tenn. The "business office" was a little lean-to shed. A small gasoline engine in a near-by tent furnished the power for printing. Early the next year the printing establishment moved from its very humble home to a two-story brick building. Shortly after this the association was organized; and of its struggles toward success the manager said in 1922:

"Like many of our other institutions, the Southern Publishing Association has had its struggles and perplexities. In fact, there was a time when the General Conference seriously considered the question of discontinuing the publishing work in Nashville, and maintaining simply a branch office or depository. Today the association stands as a monument to the guiding hand of the spirit of prophecy, for the instruction came in definite messages that the work of printing should be continued, and that the Lord would open the way for a mighty work to be accomplished by this institution."—*Review and Herald, Aug. 10, 1922.*

By 1905 the number of publishing houses had increased to twenty. These were sending out literature in forty-six different languages, and a sample of each cost $300. Instead of the forty periodicals issued a decade before, the presses in 1905 were sending out eighty-nine. In 1852 five workers looked after all our publishing interests, whereas in 1905 the houses employed about four hundred persons. The publishing houses during this decade, in response to the call from the spirit of prophecy, turned away from commercial pursuits. Once again the field was efficiently manned; and the annual sales were creeping up to the high watermark reached just before the relapse came, and there was much for which to be thankful.

In 1905 came another plan to stimulate the sale of books. At this time Brother C. M. Snow, then connected with the Pacific Press Publishing Association, suggested that young men be encouraged to earn their way through school by selling books. Out of this suggestion grew the scholarship plan, which has been a blessing to hundreds of ambitious young people, as well as to the houses whose books they sold, to the schools whose doors they entered, and to the people in whose hands they placed the soul-winning literature. Four years after inaugurating the scholarship plan, the Publishing Department of the General Conference standardized it for the world field.

"NO CRISIS WITH THE LORD"

The World War came before the next decade was completed. Excellent progress had been made up until the war overtook us. Many feared the results of that terrible catastrophe on the circulation of our literature. However, the news items that now and then filtered through from the stricken parts of the great field, assuaged these fears. As statistics piled up, men's hearts were stirred. "There is no crisis with the Lord!" exclaimed an earnest worker. Others took up the inspiring slogan till it echoed and re-echoed around the world, strengthening the faith of trembling hearts. The war had not hindered our workers from scattering the printed page "like the leaves of autumn." When the figures for the decade ending 1914 were compiled, they showed that the sales were almost four and one-

half times greater than for the previous ten years, and almost six thousand times greater than those of the first decade of our publishing work.

One reason for this miraculous progress may be traced to this recommendation passed in 1909:

"That we move forward with all possible haste in the work that has been begun, of selecting and training general and field missionary agents, and of placing them where they are most needed, until all the great fields of the world are manned for handling the circulation of literature thoroughly."—*Review and Herald, June 3, 1909, p. 13.*

Of the spirit in which this action was carried out, Elder N. Z. Town wrote:

"It has been the steady policy of the Publishing Department to carry out this recommendation as fully and as rapidly as men could be secured for the needy fields abroad. Experienced field leaders have been sent to all the principal portions of the world where our missionary operations are being carried on.

"Progress has also been made in manning the struggling mission plants with experienced men. The need of this phase of our departmental work has pressed itself upon the Mission Board very emphatically during recent years. And in planning to supply the urgent need of establishing and strengthening our mission publishing plants, one of the most far-reaching and significant plans in the history of the department has been set on foot."—*"The Publishing Department Story," pp. 108, 109.*

Ten years later these plans were given careful study by the General Conference Council, and a recommendation was passed approving this plan and encouraging its fuller development. A few months later, in January, 1920, the executive committee, realizing the urgent need of mission printing plants, considered and adopted plans of operation for all our publishing houses in America, whereby they could help to build up the publishing work in other lands. The Review and Herald, the oldest of our publishing organizations, had the privilege of outlining and proposing this plan, which, as remarked by Elder Spicer at the time, harnessed our strong publishing houses to the foreign missions load.

Some one, in speaking of this Publishing House Extension Plan for strengthening our publishing work in all lands, said:

"In the providence of God, the publishing work has become a very fruitful evangelizing agency in all countries of the earth. The experiences of the past, especially during the World War, have demonstrated that publishing facilities should be established in all the great language and political areas of the world. The political upheavals resulting from the war have broken off the shackles from many nations, peoples, and tongues, leaving them with unrestricted privileges to manufacture and sell literature. The opportunities of the present moment, therefore, are very great."—*Id., p. 112.*

A MONUMENT OF GOD'S BLESSING

And what is the story of the decade beginning in 1915? During the first seven years the literature sales almost doubled the figures of the preceding ten years. When the decade opened, we had forty publishing houses, employing almost 700 workers, sending out literature in 95 languages, and issuing 120 periodicals.

By the close of 1923 we had 52 publishing houses and branches producing literature in 114 languages, and printing 156 periodicals, 947 books, 610 pamphlets, and 2,400 tracts.

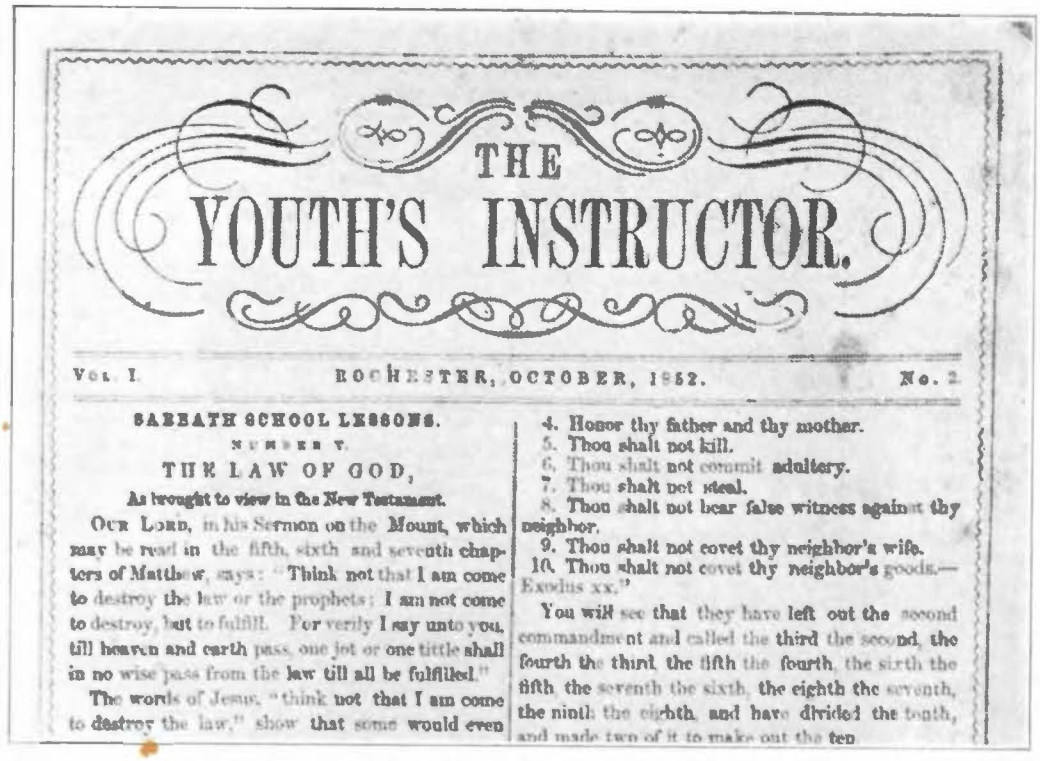
The presses producing this literature are humming in America, Europe, the Far East, Australia, Africa, South America, and Central America; and here and there over the islands of the sea echoes and re-echoes the music of busy presses as they drop the sheets laden with truth. And while the houses in America are sending forth carload after carload, the presses in the regions beyond are sending forth the soul-winning page in boxes and cartloads.

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"*Testimonies,*" *Vol. VII, p. 140.*

As we lift up our eyes and see our workers in all parts of the world going out with the printed page, we can see these prophetic words fulfilling. God has wondrously prospered the publishing work. It is today a striking monument to His divine blessings. The streams of light have gone "clear around the world!" and God is truly using the soul-winning page today for helping to finish the work speedily in all the world.

OFFICIAL ROSTER OF THE PUBLISHING DEPARTMENT

According to the denominational Year Book for 1925, the officers of the Publishing Department were: Secretary, N. Z. Town; associate secretary, H. H. Hall; associate secretary for North America, W. W. Eastman; assistant secretary, J. H. McEachern; secretary for the Far Eastern Division, J. Strahle; secretary for the South American Division, E. H. Meyers; secretary for the African Division, G. S. Joseph; secretary for the Southern Asia Division, L. C. Shepard; secretary for Europe, C. E. Weaks; associate secretary for Europe, H. Boex.



THE

YOUTH'S INSTRUCTOR.

VOL. I. ROCHESTER, OCTOBER, 1852. No. 2.

SABBATH SCHOOL LESSONS.

NUMBER V.

THE LAW OF GOD,

As brought to view in the New Testament.

OUR LORD, in his Sermon on the Mount, which may be read in the fifth, sixth and seventh chapters of Matthew, says: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

The words of Jesus, "think not that I am come to destroy the law," show that some would even

4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.—Exodus xx."

You will see that they have left out the second commandment and called the third the second, the fourth the third, the fifth the fourth, the sixth the fifth, the seventh the sixth, the eighth the seventh, the ninth the eighth, and have divided the tenth, and made two of it to make out the ten

One of the First Numbers of the "Youth's Instructor"



Tithe and Sabbath School Offerings as They Are Contributed in Mission Lands

CHAPTER XIII

THE CHURCH AT STUDY

BEGINNING OF THE SABBATH SCHOOL PLAN

In the summer of 1852 Elder James White drove all the way from Rochester, N. Y., to Bangor, Maine, a distance of more than 400 miles. As he drove, he thought about the cause of God, and his heart became burdened for the advent believers, especially for the youth. He felt their need of well-directed Bible study, and realized the necessity of getting out lessons for this purpose. So one day, after lunching by the roadside, he prepared some outlines intended to stimulate systematic Bible study; and these outlines became our first series of Sabbath school lessons.

With the Sabbath school lessons, came also the *Youth's Instructor.* In it these studies appeared. It was a monthly, but lessons were provided for every Sabbath. "We intend," wrote Elder White, "to give four or five lessons in each number, one for each week." The first lessons, a series of nineteen, took up the Sabbath, the law, the life of Christ, and the second advent. These were prepared especially for the young; and the instruction given at first for organizing Sabbath schools indicates that it was particularly to help the young that the plan was at first adopted.

So far as is known, the first to respond to the call to organize Sabbath schools were the believers in Rochester and Bucks Bridge, N. Y. Here schools were conducted in 1853-54. The following year, when the publishing work moved to Battle Creek, a Sabbath school was organized there.

EARLY ORGANIZATION

It was not to be expected that the Sabbath school would develop suddenly into a strong organization. But the pioneers endeavored, in the lessons sent out, to cover the most essential features of present truth. And good results followed. Sometimes from one to four years slipped by without new lessons being supplied. But after the Sabbath school was first introduced, we find resourceful members, here and there, keeping alive their schools even in the absence of printed lessons.

In 1863 came an important change. At that time Miss A. P. Patten, a friend of the boys and girls, furnished the editors of the

Instructor a two-year series of lesson stories suitable for children. A few years later the Sabbath school workers were fortunate enough to secure the services of Prof. G. H. Bell, a man of liberal education who had embraced the truth a few years before, and who prepared an excellent series of Sabbath school lesson books for children and youth. Record books for marking attendance, recitation, and deportment were also introduced about this time.

Thus year by year steady progress was made. By this time the spirit of organization had permeated the general group of believers to quite an extent. Churches had been bound together into local conferences, and all these into one General Conference. In nearly every school, senior, intermediate, and primary classes were organized. Sabbath school officers were appointed to serve for a stated term, regular programs for the school exercises were adopted, and the home department work was beginning to seek for isolated members.

DEVELOPMENT OF A GENERAL ASSOCIATION

In 1877, while Professor Bell was superintendent of the Battle Creek school, he urged an organization that would promote unity and system among the widely scattered schools, and enable them to profit from one another's experiences. Before the year closed, California and Michigan had such State organizations. The following year many ministers and others came to the General Conference in Battle Creek, Mich., with a burden on their hearts for a fuller organization of the Sabbath school work. There were at that time about six hundred Sabbath schools; and it was generally felt that they must be developed into real life-saving stations for the youth, as well as training centers where young and old should learn to know the truth that brings freedom.

Before the Conference closed, a General Sabbath School Association was formed to look after the Sabbath school interests throughout the field. That same year our first kindergarten was organized in the church at Battle Creek, Mich.

SABBATH SCHOOL OFFERINGS

In October, 1878, at a meeting of the General Association, the workers took up the question of Sabbath school offerings, in order to provide for necessary helps. The discussion brought out somewhat different opinions. Sister White approved of making offerings, and referred those present to the ancient temple services on the Sabbath. Finally a resolution was passed, "asking both teachers and pupils to contribute one penny or more each Sabbath day." That was the tiny spring from which started the mighty stream of

offerings that today nourishes so large an area of mission territory. But it was some time before that stream reached the foreign fields.

GIVING TO MISSIONS

"The first gift to missions from the Sabbath schools was made in the year 1885, by the Upper Columbia Conference, which at that time comprised the States of Oregon and Washington. . . . In the following year . . . the California Sabbath school, following the worthy example of their northern neighbors, raised $700 for missions above current expenses. This was given to the Australasian field, where the work was then just starting."—*"From Acorn to Oak," p. 35.*

A DECADE OF PROGRESS

The decade in which the Sabbath school offerings were first sent to foreign fields, also saw the first Sabbath schools organized outside of North America. That decade also witnessed many other marvelous accomplishments. Graded lessons were provided to suit the various ages. Conventions, and promotion work through our papers, brought in much-improved methods of conducting Sabbath schools. Better helps were available, and better equipment could be obtained. From the camp-meeting Sabbath school, under the direction of the conference Sabbath school secretary, local workers received many helpful suggestions for improving their home schools.

A new song book, "Joyful Greetings," was brought out, in addition to the "Song Anchor," already in use in the schools. These books rendered good service till the "Gospel Song Sheaf" came, in 1895, and the first edition of "Christ in Song," five years later. The very year that the offerings first went to foreign fields, *The Sabbath School Worker* started on its visits to schools far and near. Another paper that has helped greatly to build up the Sabbath school work for the children, made its appearance July 4, 1890, and is known as *Our Little Friend.*

The year 1890 also marks the beginning of the plan to review the lesson of the previous week, in order to get a more advantageous approach to the one for the day. This plan has proved very helpful.

EARLY LEADERS

And who were the workers whom God used so effectively in leading the Sabbath school on from victory to victory? Probably the name of Prof. G. H. Bell should come first. Of his connection with the Sabbath school one worker says:

"From the beginning he exerted a molding influence in the Sabbath school work, serving as recording secretary of the General Association for two terms, and almost continuously upon the executive committee. However, his greatest work, and that for which thousands hold him in

loving remembrance, is the series of eight little books, entitled, 'Bible Lessons for the Sabbath School.'"—*Id., p. 36.*

Among the many others who contributed to the success of the Sabbath school work in the early days of struggle, were Mrs. Eva Bell Giles, daughter of Professor Bell; Elder W. C. White; Mr. and Mrs. C. H. Jones, whose names are now an inseparable part of the history of the Pacific Press Publishing Association; Miss Winnie E. Loughborough, a niece of Elder J. N. Loughborough; Mrs. Jessie F. Waggoner, whose pen has continued to contribute to the success of the Sabbath school work; Mrs. Vesta J. Farnsworth, the author of a number of excellent books; and Elder M. H. Brown, who served for some years as recording secretary of the International Sabbath School Association.

So the story in all fields has been one of successful conquest. As faithful workers launched the Sabbath school enterprise, so skilful hands have guided in these later years of greater expansion and stronger organization. In 1901 Mrs. L. Flora Plummer became the leader of a strong, growing corps of Sabbath school workers. For this place she had had years of training in the pioneer school of experience. Later Miss Rosamond D. Ginther was called to assist her.

SCOPE AND DEVELOPMENT

Since 1885, when England sent in the first report received from a foreign field, the Sabbath school has gone around the world. Improved methods have greatly strengthened the Sabbath school endeavor, and general and local workers have helped to stir to greater activity the organized Sabbath school work in conferences, mission fields, and churches.

BLESSINGS OF THE SABBATH SCHOOL

The blessings of the Sabbath school cannot be computed. One of its great benefits comes from the fact that it is a school which has no commencement and sends forth no graduates. The aim of the Sabbath school is to know God and to make Him known. To meet this great aim the Bible is the one and only textbook. It is so simple that from it the little folks may understand the way of life; yet so deep that the best-trained mind cannot fathom it. More study only means more interest; and more surprising revelations challenge further research. The Book of books ever grows more fascinating, and truly "those who know it best are hungering and thirsting to hear it like the rest." This fact alone insures a perennial interest in the Sabbath school.

CHAPTER XIV

TRAINING THE YOUNG FOR SERVICE

OUR FIRST SCHOOL EFFORTS

AWAY back in 1856 a school was opened by the Seventh-day Adventist church in Battle Creek, Mich. The first year it was conducted by a man named Robert Holland. The next year a young woman, Louise M. Morton, taught the children who came, receiving for her services twenty-five cents a week for each pupil. This school continued for a few years. At one time, about 1860, it was taught by Fletcher Byington, son of the first president of the General Conference. Then came the Civil War, and this interrupted very seriously our church school work.

While these earnest efforts to educate the youth can scarcely be considered the beginning of our educational work, they were an expression of the longing of the early pioneers to see the youth who were growing up among them, trained for service. It is another evidence that the founders of our church were directed under God to build wisely and well; for truly the future prosperity of the church demanded that young men and women should be trained to shoulder the burdens of leadership, and to press on into new fields with the gospel message. Only Seventh-day Adventist schools, as the leaders had wisely decided, could give this training; and in 1866 there came into the church a man upon whom God laid a heavy burden for the education of the youth.

That man was Prof. Goodloe Harper Bell, already mentioned in a previous chapter. For several years he had taught in the public schools of Michigan, and because of failing health had come to the Western Health Institute conducted by Seventh-day Adventists in Battle Creek. While convalescing there, he accepted the third angel's message, and soon he began to urge the establishment of a school. Elder White and his wife and other leading workers supported him enthusiastically, and in 1868 school was opened in a cottage near the Health Institute.

It was not long until Professor Bell's school had outgrown its first home. In 1871, in addition to the regular work of this school, a very successful and popular four-weeks' lecture course was conducted for ministers. Something more must be done in educational

lines; the burden on the leaders was still heavy; one local school was not enough. Accordingly, there appeared in the *Review* in the spring of 1872 a call to believers to come to camp-meeting prepared to consider the question. "The wants of the cause in reference to an educational society, and a denominational school, will be considered at this meeting," read the call. "Come prepared to take hold of this matter with interest and energy."

Following are two of the important questions which were studied with the believers assembled in the meeting:

"Shall we have a denominational school, the object of which shall be, in the shortest, most thorough, and practicable way, to qualify young men and women to act some part, more or less public, in the cause of God?

"Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth?"—*Review and Herald, April 16, 1872, p. 144.*

The leaders lacked neither interest nor energy; they felt sure they were moving in the right direction. They could not always see their way clearly, but their faith was strong, and they lost no time in putting their plans into execution. In May, three weeks after the call was made in the *Review*, there appeared an article in the same paper on "The Proposed School." It read in part:

"The school must commence at the earliest point practicable. Two brethren are coming from Europe, to be educated in the English language, and become more fully acquainted with our faith. . . . It is not designed to be a local affair. . . . But this movement is designed for the general benefit of the cause."—*May 7, 1872, p. 168.*

On Monday, June 3, 1872, the proposed school opened, and was conducted under the auspices of the General Conference Committee.

Perhaps we should add here, as an item of interest, that just before this school opened Professor Bell was taken ill with malaria, and the committee prevailed on J. H. Kellogg, then a young student in the Ypsilanti Normal, and later one of our pioneer physicians, to teach the school for six or eight weeks. By that time Professor Bell was able to take up the work.

About this time appeared in the *Review* an article from Elder G. I. Butler, president of the General Conference. Among other stirring things, he said:

"I fully believe it is in the order of God that we should have a school started in connection with the other institutions which are growing up there [in Battle Creek]. And I expect to see this comparatively small beginning which is now being made, amount to something very important before the message shall close."—*June 4, 1872, p. 196.*

The school opened. The number of students grew until it was necessary to employ three other teachers besides Professor Bell. Prof. Sidney Brownsberger, another educator, and two lady assistants were secured. But as yet the school had no permanent home. For a time it met in the church in Battle Creek, and later in the Review and Herald office building. Neither arrangement was entirely satisfactory.

GOD'S CALL FOR TRUE EDUCATION

This same year — 1872 — came an article from the pen of Sister E. G. White, entitled, "Proper Education."

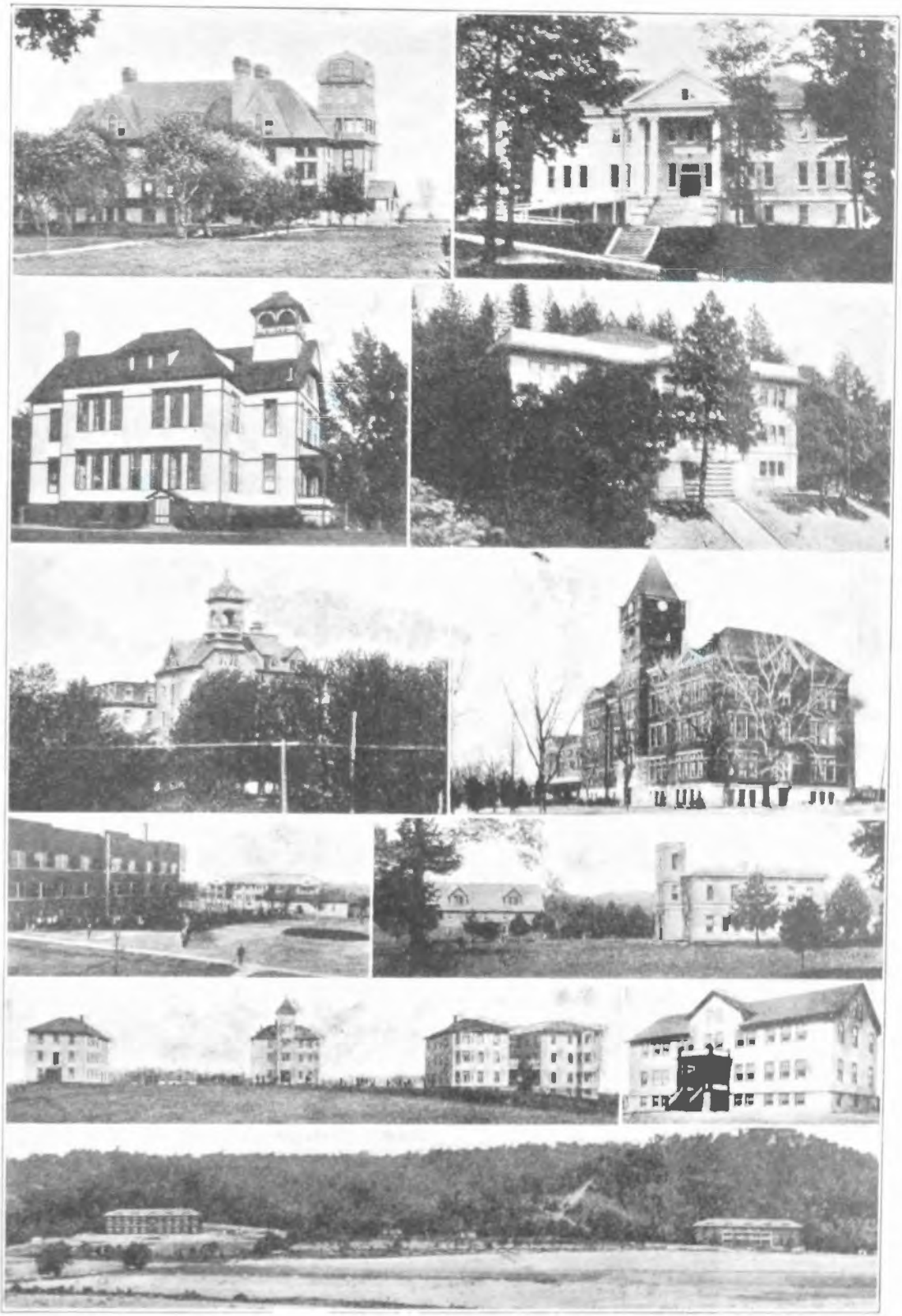
This appeal, which may be found in "Testimonies for the Church," Volume III, pages 131-160, called our people to lead out in industrial education. God had shown her the mistakes of some other schools, and the plan upon which our denominational schools should be founded. A few sentences from the appeal follow:

"Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds."—*Page 153.*

Then she urged that these mistakes be avoided in our own educational system. And this is of special interest to us when we realize that industrial training had not yet become a part of the great educational system in America. It was Russia's exhibition at the Centennial Exposition, we are told, that opened the eyes of American educators to this all-important phase of education. At that exposition, Russia had some wood and iron work done by the pupils of a technical school in Petrograd (then St. Petersburg). But it was some time before industrial work became an integral part of the public school system in America. Thus you see that four years before Russia brought a small demonstration to America, God called this people to introduce vocational training in our school system just beginning to be formed.

BUILDING OUR FIRST COLLEGES

During the camp-meetings in 1873, Elders James White, G. I. Butler, and S. N. Haskell presented educational needs, and everywhere the people were stirred. The brethren asked for $20,000; but before the year closed, pledges to the amount of $54,000 had been received for the Seventh-day Adventist Educational Fund, and land had been purchased in the western section of Battle Creek for our



A FEW OF OUR DENOMINATIONAL COLLEGES

From left to right, and top to bottom, they are: Emmanuel Missionary College, Berrien Springs, Mich.; Washington (D. C.) Missionary College; Atlantic Union College, South Lancaster, Mass.; Pacific Union College, St. Helena, Calif.; Walla Walla (Wash.) College; Union College, College View, Nebr.; Southwestern Junior College, Keene, Tex.; Oakwood Junior College, Huntsville, Ala.; Canadian Junior College, Lacombe, Alberta, Canada; Oshawa Missionary College, Oshawa, Ontario, Canada; Southern Junior College, Ooltewah, Tenn.

first denominational college. That was a good beginning; but the courses of study offered, which were patterned largely after the courses given in other colleges, made it evident that the leaders had not fully grasped God's plan.

During 1874 a college building was erected; it was dedicated Jan. 4, 1875, as the Battle Creek College. In 1880 a theological course was added to the school curriculum, in an effort to follow more closely the instruction sent through the spirit of prophecy. For several years nonresident students found room and board in families in the community. Later there was added a dormitory for the young men, and in 1887 one for the young women.

This is, in brief, the story of how our educational work began in Battle Creek. But one denominational school could not long suffice; as our army of youth grew, needs for similar schools elsewhere arose: and in 1882 and 1883 two more advanced schools were added,— Healdsburg College, known for the first year as Healdsburg Academy, in California; and South Lancaster Academy, in Massachusetts. These schools made it possible for the Adventist youth in the Pacific and the Atlantic States to be trained nearer home. South Lancaster was favored by having Professor Bell, our pioneer educator, for its first principal. This school carried on some industries in connection with its literary work. Healdsburg College was possibly more successful in this line; it introduced several trades, which, so far as possible, were taught by college teachers. For a quarter of a century it continued to operate; but a growing town meant more and more restricted opportunities for industrial work, and finally in 1908, the school was closed, and Pacific Union College, near St. Helena, took over its work and good will.

MESSAGES OF WARNING AND REPROOF

From the very first the spirit of prophecy had encouraged the educational work and helped to guide the leaders in safe paths. Through His chosen messenger God gave His people the divine pattern for our denominational school. "Let the school," said one message, "be conducted along the lines of the ancient schools of the prophets, the Word of God lying at the foundation of all the education given."

Great stress has always been laid on the threefold education needed,— physical, mental, and spiritual. The heart and hand must be trained as well as the head, and in all study "the health should be as sacredly guarded as the character." Manual training, physical exercise, and heart culture, as well as the mental development, are given their proper setting in the divine pattern. And wherever that pattern has been followed, marvelous results have been seen.

Six years after the first college opened its doors, came a message of warning and counsel to the leaders. It said in part:

"There is danger that our college will be turned away from its original design. . . . To give students a knowledge of books merely, is not the purpose of the institution. Such education can be obtained at any college in the land. I was shown that it is Satan's purpose to prevent the attainment of the very object for which the college was established. . . . If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control. . . .

"God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose?"—*"Testimonies," Vol. V, pages 21-26.*

This was only one of a constant stream of messages that came from the inspired pen; but it is given space here because it came in the formative period, and hence meant much in shaping the policy of our educational work. It was a hard message for the workers in Battle Creek to receive. Some of them had been led away from the true pattern unconsciously, and what was the result? — For a year (1882-83) this, our first college, was closed. But the next year the management reopened the school, determined to build it up according to the pattern. A few industries were introduced.

Once again, however, in the eighties, there was a relapse, brought about through an effort to match courses with the world. Then, too, for some reason their industries showed a loss of $1,500 in two years. This was discouraging; and the school board discontinued the industries and substituted outdoor sports — football, baseball, etc. This did not solve the problem, however, for soon they found that these games brought in a spirit not in harmony with the advent movement.

AN ERA OF RAPID GROWTH

In 1891 a six weeks' institute held at Harbor Springs, Mich., brought again a favorable change. About a hundred teachers and others attended. At the General Conference held in 1893, the secretary of the Educational Department, Prof. W. W. Prescott, said:

"During the last two years there has been more growth in the educational work than in the seventeen years preceding that time. When I ask myself the reason for this rapid growth, . . . I can only go back to that institute at Harbor Springs. To my mind the personal experience which we as instructors gained there, the light which came to us upon educational plans and methods and upon the real object to be sought in this educational work being acted upon, has given the Lord a chance to work more according to His mind, and less according to our minds. . . . The real purpose of our school work has been appreciated as never before."— *General Conference Bulletin, 1893, p. 357.*

This remarkable growth in our educational work after 1891, so far as institutions are concerned, is seen in the fact that by 1895 there were eleven instead of three advanced schools in this country; and for some years England had been conducting a training school for Bible workers; Denmark had a denominational high school; down in Southern Africa and away over in Australia two excellent schools were holding high the torch of truth, and training young people to carry it to those in darkness. Claremont Union College, South Africa (later Spion Kop College), came in 1892; and two years later the Avondale School for Christian Workers was opened in Australia. The eight schools added in this country were: Milton Academy (Oreg.), in 1886; Minnesota Conference School, in 1888; Union College (Nebr.), in 1891; Walla Walla College (Wash.), in 1892; Mount Vernon Academy (Ohio), and Graysville Academy (Tenn.), in 1893; while in 1895 Huntsville Training School (Ala.) opened its doors to the colored youth of the land; and Keene Academy (Texas), to the white young people throughout the Southwest.

The schools that had erred, tried to mend their ways and follow the instruction given. Battle Creek College, for instance, re-established her industries. The sanitarium and the Review and Herald Association co-operated with the college in supplying manual training. A part of the college campus, formerly used for an athletic field, was converted into gardens, and a farm was leased. This, however, was not near enough to be entirely satisfactory. By 1897 the school was teaching tailoring, sewing, broom making, and shoe repairing. And in the new schools founded during the nineties it is gratifying to notice that revised courses of study were adopted; for while the spirit of prophecy called for changes, it always urged that a high standard be maintained in education.

In following this plan, Union College, for instance, required first three and then four years of Bible in the regular course. It is interesting to observe, in passing, that when this school was first opened, some feared it would draw students from Battle Creek College; but although Union had about 600 the second year, the attendance at Battle Creek had grown from 500 to 725.

Keene Academy was located out in the country, on a farm of 135 acres, and made industrial training a part of its curriculum. Every student was required to take one class in Bible study and to devote some time each day to manual labor. For the Oakwood school, an old plantation, famous during the Civil War, was secured. With additions since the original purchase, the farm now contains almost 900 acres. Excellent industries have been operated there. At the Avondale school, in Australia, another product of the nineties,

the faculty tried to follow instructions carefully, and God greatly blessed their efforts.

MOVING OUR FIRST COLLEGE

At the 1901 General Conference, Sister White bore this testimony regarding our first college:

"The school, although it will mean a fewer number of students, should be moved out of Battle Creek." "Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established. But men could not see how this could be done."—*General Conference Bulletin, 1901, pp. 215, 216.*

Our leaders heeded the counsel, and the Battle Creek College work was moved to Berrien Springs, and became known as Emmanuel Missionary College. Here amid favorable environments it has continued its good work.

At first the school farm at Berrien Springs consisted of 272 acres, but more recently it has been increased to 440. The first year the teachers conducted their school in the old Berrien Springs courthouse, while the students helped with the carpentry work on the school buildings. Prof. E. A. Sutherland and Prof. P. T. Magan, who later started self-supporting work in the South, were in charge. There were struggles and perplexities, but today there is no question about the wisdom of the move made in response to the call.

A letter from the president of the Michigan University, after his visit to Emmanuel Missionary College, looks very interesting, especially when put beside the early testimony calling our people to make manual training a part of our educational system. It shows that God knew best. The president wrote:

"I do not recall ever having seen any educational institution which seemed to be meeting more fully or completely the educational needs of its constituency than your school is doing. I believe that the principle of combined work and study is thoroughly sound. I am of the impression that mankind as a whole will be far better off when every individual who is able-bodied has opportunity to do what Tolstoi would call one or two hours of bread labor every day. I think that one of the chief difficulties with American higher education at the present moment arises from the fact that every student is not kept at his best all the time. . . . I believe that there is something rarely valuable in the principle of combining head and hand. I hope, therefore, that your great work may prosper."

WASHINGTON MISSIONARY COLLEGE AND OTHER SCHOOLS

When our headquarters were moved to Washington, D. C., the spirit of prophecy called for the establishment of a small school for that locality; so a school building, as well as a sanitarium, was erected on the forty-seven-acre plot secured in the suburbs of the

national capital. The school was opened in November, 1904. In 1907 it was made a foreign mission seminary, planned distinctively for the training of prospective foreign missionaries; but a few years later it was organized to do regular college work, and since that time has been known as the Washington Missionary College.

The self-supporting school work in the southern part of the United States also dates back to 1904. In June of that year, Prof. E. A. Sutherland and Prof. P. T. Magan, both former members of the faculty of Battle Creek College, became interested in a farm which was for sale, near Madison, Tenn. Mrs. E. G. White, who was there at that time, pronounced this place of 400 acres an ideal location. Soon the property was purchased, and by the following October a training school, now known as the Nashville Agricultural Normal Institute, was opened in the old plantation buildings.

As the years slipped by, the school was moved into large, comfortable new buildings, and a small sanitarium was added. Later came a food factory. At first the chief industry was farming; but in time the school began teaching carpentry, blacksmithing, woodworking, and printing. During the years of its existence, this school has also sent forth many workers into the needy Southern field. Many excellent rural schools among the white mountaineers have grown out of the Madison enterprise. Of some of these schools Dr. P. P. Claxton, then United States Commissioner of Education, said:

"A careful study of these schools, their spirit and methods, their accomplishments and the hold that they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principle of education too often neglected."

In 1909 an estate of 1,700 acres in the mountains north of San Francisco was purchased. This secluded place was known as the Angwin Summer Resort; and here Pacific Union College, the successor of Healdsburg College, was established. Far removed from cities and towns, it has largely created its own environment, and has made an excellent record.

But there is still another school that should be mentioned in the list of educational institutions in the homeland. That is our Fireside Correspondence School, established in 1909. It has the largest enrolment of any of our schools; and it is unique in that its classrooms are scattered all over the world. It draws its students from all walks of life. There were between 1,300 and 1,400 students enrolled in this school in 1925. Some of these were ambitious young people

in the homeland; others were housewives and mothers with full hands and hungry hearts; busy workers in the regions beyond; inmates of prisons who have acquired a thirst for true knowledge; and many others. This school is supplementing our local schools, carrying the blessings of training to many who cannot leave home to study. At the time of the spring council of workers in China in 1922, it was decided to establish a branch of the Fireside Correspondence School in Shanghai, and to make the work of this school more effective still in the Far East.

CANADIAN SCHOOLS

In Canada we find two junior colleges and two academies. One college and one academy are in Eastern Canada, the others serve the western part of the Dominion.

Oshawa Missionary College, in Ontario, dates back to 1903, when the Lornedale Academy was opened near Toronto. Nine years later the school had outgrown its home, and was moved to Oshawa, a more central location. It is the training school for the Eastern Canadian Union. In 1915 it took over the French department of South Lancaster Academy. The school conducts a normal department, and gives training in home economics, carpentry, agriculture, and other practical industries.

The Alberta Industrial Academy, at Leduc, Alberta, organized in 1907, soon grew into the Canadian Junior College, and was moved to its new home near Lacombe. There it is beautifully situated on a farm of about 200 acres. It offers the regular intellectual training, besides operating such industries as woodworking, dressmaking, and cooking.

THE BEGINNING OF OUR CHURCH SCHOOL WORK

Now let us attempt a brief survey of the children's side of our educational work. Our pioneers did not forget the needs of the primary and junior members of the Lord's family. Before the corner-stone of our first college was laid, plans were on foot for organizing church schools. "I do not know why young ladies could not qualify themselves by a course of study at Battle Creek," wrote Elder G. I. Butler in 1872, "to serve as teachers in select schools in our larger churches, giving instruction in the common and higher branches of English and in the principles of our faith and hope."

As the years went by, the spirit of prophecy urged more and more strongly this work for the children, ever emphasizing its importance. In 1894 a message came from Sister White, predicting a time when this country would be "dotted over with Seventh-day Adventist schoolhouses." From a human standpoint this seemed

impossible. Where could be found the money — yes, and the workers — to multiply our schools like that?

In 1897 came another urgent message, pointing out quite definitely the path of progress. And then, as the twentieth century was about to dawn, the church seemed suddenly to awaken to the urgency of church schools. In 1900 the first conference of Seventh-day Adventist church school teachers was held in Battle Creek, and as the church school work grew, normal departments were established in some of our advanced schools for training strong, efficient teachers for the children.

Within the first two decades of the new century, the country, as the prophecy had predicted, became "dotted over" with schools. By the close of 1923, there were in all the world, 1,265 church schools, with 1,632 teachers, and 34,553 pupils enrolled.

We often think of the splendid armies of youth going forth from our advanced schools in the homeland every year, and of the promising host of boys and girls our elementary schools are passing on to take their places in training. But we must not forget that our schools in the regions beyond are not falling behind in this great mission, and that "wherever the gospel penetrates," as Prof. W. E. Howell said in his report at the 1922 quadrennial meeting, "the Christian school must certainly follow to consolidate and develop the conquests of the cross." And it does follow, save when it is itself the pioneer bearer of that cross.

IN OTHER LANDS

Not only is America dotted with church schools, but looking beyond the United States and Canada, we find schools in Panama, Jamaica, Porto Rico, Honduras, Haiti, Cuba, Mexico, Chile, Peru, Argentina, Brazil, England, Germany, France, Denmark, Norway, Sweden, Finland, China, Japan, Malaysia, the Philippine Islands, India, Burma, Korea, New Zealand, Australia, Fiji, and Africa. And while we gaze, new lights are springing up in other dark corners of the earth, for truly God has put His hand to the finishing of this work.

Let us begin our brief survey with Europe, where the educational work gained a foothold back in the eighties. As our membership increased, a few training schools were opened. One was opened in Sweden in 1898; one in Germany in 1899; and one in Denmark in 1908. In 1901 the small school opened in England in 1887 had grown into a college, now known as Stanborough Missionary College, seventeen miles north of London, and is doing excellent work.

The World War threw all Europe into convulsions. Friedensau, our largest training school, was closed, and others were crippled.

But when the Armistice brought comparative peace, workers from America joined their comrades in Europe, with the result that the school work forged ahead over all obstacles to remarkable triumphs.

In the Dark Continent, out of the seventeen organized conferences and missions there in 1922, fourteen were depending chiefly upon the mission school as their evangelizing agency. Of these, the Malamulo Mission, in Nyasaland, with 405 pupils enrolled in the main station, was conducting fifty-six outschools. Malamulo is only one of a good many training schools for native teachers in Africa, each one of which is surrounded by a number of outschools. These are found in the African Division, in West Africa, and in British East Africa. Thus many training schools aside from the Spion Kop College in South Africa are sending forth workers to help dispel the darkness.

Over in Australia and New Zealand, there were in 1922 three training schools and twenty-seven church schools, through whose doors entered 765 pupils. And outside of Australia, in the island world of the South Seas, we find Christian schools drawing natives out of the miserable pit of heathenism, and sending them forth to seek the lost.

In India there were thirty-six schools in all in 1922, enrolling almost 1,600 students. Over in Burma a few schools have been opened, and these are proving to be soul-winning stations. The industrial school at Meiktila, through its splendid industries, is making many friends among all classes.

The Far East, according to the division educational secretary's report for 1922, had training schools in Japan, Korea, the Philippine Islands, Malaysia, and China, with a total enrolment of 751 students.

Of elementary schools, Japan reported one, the Philippine Islands three, Korea sixteen, Malaysia five, Manchuria four, China ninety-one, and east Siberia one. In these schools 3,853 pupils were being taught to love God. But these figures do not include China's five intermediate schools, with their 430 students, nor her two foreign schools, nor the foreign school in Korea. To add to the efficiency of the work in these schools, some of our missionaries have been preparing suitable lesson material in Bible studies and denominational history.

In South America in 1922 four growing training schools in different sections were producing workers for that great field. The attendance in these schools has greatly increased during recent years. In the mountains of Peru alone 2,600 South American Indians were enrolled in fifty-three mission schools.

In the Inter-American Division, lying between the two Americas and including the northern part of South America, were a number of primary schools in 1922, besides six training schools, and the workers were pleading for help to open others.

From Hawaii, where in 1922 was a school enrolling ninety-five students, comes a plea for larger school accommodations. "The only way," writes the worker, "we shall ever be able to reach our large Japanese population is through our educational system."

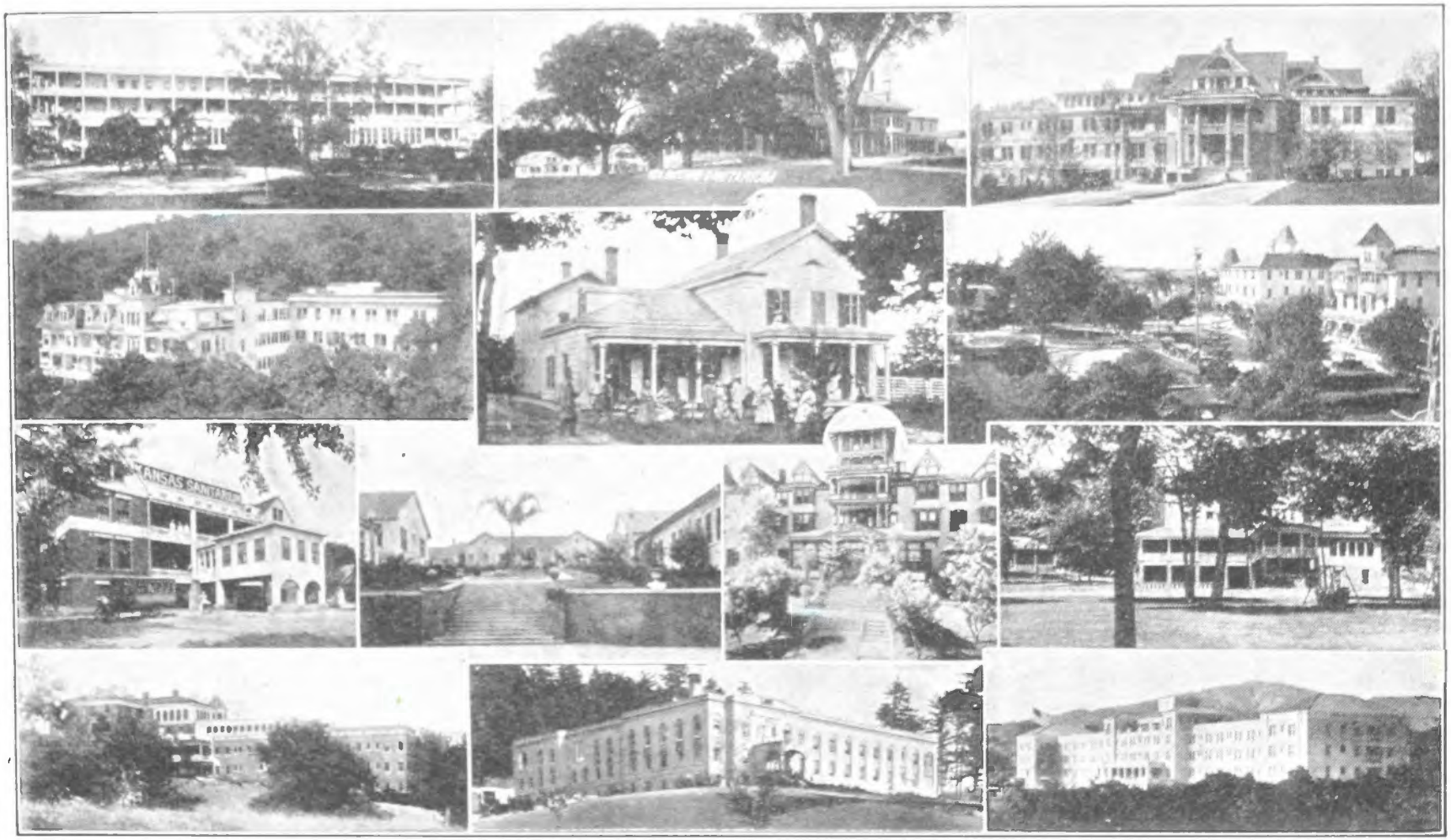
THE SECRET OF PROGRESS

Through changes in some places and the erection of new schools in others, the work has continued to prosper — yes, to grow so rapidly that in 1924 we had 133 advanced schools in various parts of the world, 1,632 teachers, and more than 16,000 students. Truly we may well exclaim, "What hath God wrought!"

With this brief survey comes the question: What is the secret of the marvelous achievements in our educational work? Only the special blessing of God could produce such results. One of our leading educators in 1923 stated that "ninety per cent of the workers and missionaries, both home and foreign, are products of the Seventh-day Adventist schools." What does this mean? It means that our schools have proved themselves life-saving stations as well as training centers.

OFFICIAL ROSTER OF THE DEPARTMENT OF EDUCATION

In 1925 the official personnel of the Department of Education was: Secretary, W. E. Howell; associate secretary, C. W. Irwin; field secretary, M. E. Cady; assistant secretary secondary and elementary education, C. A. Russell; assistant in elementary and home education, Flora H. Williams; assistant secretary for Far East, S. L. Frost; assistant secretary for Southern Asia, E. M. Meleen; assistant secretary for South America, C. P. Crager; assistant secretary for Africa, T. M. French; assistant secretary for Europe, W. M. Landeen.



A FEW SEVENTH-DAY ADVENTIST SANITARIUMS

In the Center of the Second Row Is the Health Reform Institute, Battle Creek, Mich., the First of Our Sanitariums.
First row, left to right: Florida Sanitarium, Orlando; New England Sanitarium, Melrose, Mass.; Washington (D. C.) Sanitarium.
Second row: St. Helena (Calif.) Sanitarium; Paradise Valley Sanitarium, National City, Calif.
Third row: Kansas Sanitarium and Hospital, Wichita, Kans.; White Memorial Hospital, Los Angeles, Calif.; Loma Linda (Calif.) Sanitarium; Wabash Valley Sanitarium, Lafayette, Ind.
Fourth row: Boulder-Colorado Sanitarium; Portland (Oreg.) Sanitarium; Glendale (Calif.) Sanitarium.

CHAPTER XV

THE GOSPEL OF HEALTH

OUR FIRST TEMPERANCE REFORMER

WHEN the group of heroic believers who had stood the test of the disappointment in 1844, started out to give to the world the last message of mercy, prophesying "again before many peoples, and nations, and tongues, and kings," as expressed in Revelation 10:11, it was not long before God called their attention to certain natural laws of life and health.

Even before the disappointment, God had put it into the hearts of at least some of the leaders to adopt the principles of healthful living. Take the experience of Joseph Bates, for example. He was an ardent temperance reformer when the advent message found him. In 1821 he had discarded the use of distilled liquors, and three years later he added ale, porter, and cider to the forbidden list. In 1827 he laid the foundation for the Fairhaven Temperance Society, which was one of the first, if not the first, society of its kind ever organized in the United States.

As Joseph Bates studied the subject of temperance, he was led to see the harmful nature of tea and coffee, and gave these up in 1832. Eleven years later, another step was taken; he eliminated flesh foods from his bill of fare and became a strict vegetarian. His hygienic living made him a fine object lesson of the value of the principles of health which he advocated.

EARLY REFORMS IN THE CHURCH

Doubtless the Master used Joseph Bates in introducing some of the early reforms among the Adventist people. Abstinence from tobacco was the first step in reform. In 1853 an article against the use of tobacco appeared in the *Review;* and two years later, at a general meeting for the State of Vermont, the use of tobacco was made a bar to church membership by the following action:

"*Voted.* That the use of tobacco by any member, is a serious and bitter grief, and greatly lamented by the church; and after such members have been labored with, and properly admonished, as long as duty seems to require, if they do not reform, the church will then deem it their duty to withdraw from them the hand of fellowship."—*Review and Herald, Dec. 4, 1855.*

As the pioneers prayed and studied to understand the relation of the principles of health and hygiene to godliness and efficiency in service, God intrusted them with truths that have stood the test of modern medical research. First, they studied how to keep well. Next, they found the fundamental principles of natural and rational treatments in time of disease. Some of their first lessons in this method of caring for the sick were learned in Dansville, N. Y., at an institution noted for its nonuse of drugs and the use of hydropathic treatments.

HELP FROM HEAVEN

But "no one," says Elder L. A. Hansen, who is devoting his life to the development of the health and temperance work among us, "should regard as of human origin such a cardinal feature of our movement. It is not an afterthought to the charter of the advent message. It is deeply set in the very body of spiritual truths that give us existence as a people, and is to fill its place to the close of our work."

In 1863, while attending a general meeting in Michigan, Mrs. E. G. White was given special light on this important subject. This she immediately communicated to others through the *Review;* and in 1865 much that she had written on diet, food, dress, ventilation, disease, etc., was sent forth in the little book, "How to Live." It is interesting to know that about thirty years later one of the most scientific hygienic journals then published, advocated certain changes in woman's dress that harmonized exactly with the testimonies given on this subject in the sixties.

Sister White emphasized healthful living and obedience to physical laws as a Christian duty. This gave the gospel of health a distinctive place in our message. There were not many doctors among us at that time to publish the heaven-sent messages. Dr. H. S. Lay, however, contributed a series of articles to the *Review* to help in the campaign. Two other pioneer physicians, Dr. John Fletcher Byington and Dr. J. H. Ginley, also assisted. Our ministers, too, cooperated most heartily, presenting the principles of healthful living from the pulpit.

OUR FIRST MEDICAL INSTITUTION

Early in 1866 our people were called upon to establish an institution for the care of the sick and for the inculcation of the principles of healthful living. In speaking of the instruction given her of God, Sister White said:

"I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness."—"*Testimonies,*" *Vol. I, p. 489.*

"As unbelievers shall resort to an institution devoted to the successful treatment of disease, and conducted by Sabbath-keeping physicians, they will be brought directly under the influence of the truth. By becoming acquainted with our people and our real faith, their prejudice will be overcome, and they will be favorably impressed. By thus being placed under the influence of truth, some will not only obtain relief from bodily infirmities, but will find healing balm for their sin-sick souls."—*Id., p. 493.*

This instruction was given during a session of the General Conference; and before the conference closed, it was unanimously voted to open such an institution as soon as possible. It was a great undertaking then; but within a few days a large private home in Battle Creek was secured, and a two-story addition was made to the house to serve as bathrooms. By September 5 all was in readiness, and our first sanitarium opened its doors to the public. Dr. H. S. Lay, who had spent more than a year in a water-cure institution, was in charge.

The purpose of the Health Reform Institute was briefly outlined in the *Review* of Aug. 7, 1866. The article reads in part as follows:

"This institution, as indicated by its name, has been established with a twofold object: First, as a place where disease will be treated on *hygienic principles;* and second, as a place where instruction will be imparted, both theoretically and practically, to patients and boarders, on the important subject of so caring for both body and mind as to preserve health, or to secure the largest immunity from sickness and premature death. The health reform movement, as we view it, contemplates the preservation of health, no less than the recovery from disease.

"In the treatment of the sick at this institution, *no drugs whatever will be administered,* but only such means employed as *nature* can best use in her recuperative work, such as water, air, light, heat, food, sleep, rest, recreation, etc. Our tables will be furnished with a strictly healthful diet, consisting of vegetables, grains, and fruits. . . . It will be the aim of the faculty, that all who spend any length of time at this Institute shall go to their homes instructed as to the right mode of living and the best methods of home treatment."

For a church to conduct a medical institution of this character was unheard of. "As a people," said Elder J. N. Andrews, "we have undertaken to do what no other religious denomination, to my knowledge, has ever attempted." * But as the leaders launched out in this new undertaking, God greatly prospered their efforts. "In no enterprise," wrote one of the pioneers, "ever undertaken by this people, has the hand of the Lord been more evidently manifested than in this thing."

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* This is not to set up a claim that Seventh-day Adventists were the first religious body to establish and operate a hospital; but that they were the first to combine the several features,— rational treatments instead of drug medication, a healthful dietary, and the giving of instruction upon how to live for the preservation of health.

About a month before the Health Reform Institute, as it was then known, was opened, the first issue of *The Health Reformer* was published. The next year, 1867, "A Handbook of Health," compiled by J. N. Loughborough, came from the press. It contained about 200 pages, and was a brief treatise on physiology and hygiene.

SPLENDID GROWTH IN MEDICAL WORK

The Battle Creek Sanitarium, our first medical institution, grew rapidly and prospered for many years under the efficient superintendency of Dr. J. H. Kellogg. It passed from denominational control in 1903.

California built our second sanitarium — the Rural Health Retreat, on Howell Mountain, near St. Helena. This institution opened its doors in the spring of 1878, and grew steadily. After a time it became known as the St. Helena Sanitarium, and is today one of the largest of our medical institutions.

Several years elapsed before another sanitarium was established; but in 1889 a third one was opened in Mount Vernon, Ohio. This, however, was later converted into a school. Health institutions have grown so rapidly in number that there are scattered over North America from the Atlantic to the Pacific, and from Northern Canada to the Gulf of Mexico, about a score of sanitariums under denominational control. These are ministering to the needs of thousands of patients every year. To them all classes have flocked for help. From them every year have gone forth a large number of well-trained, loyal nurses.

According to the 1925 Year Book, the Medical Department had in 1923, medical institutional work in eighteen different countries, employing 3,000 workers, and caring annually for 100,000 patients.

Of those outside of North America, we find one in South America, one in England, one in Denmark, two in Germany, one in Switzerland, one in South Africa, two in Australia, and one in China. Besides these, the health homes, hospitals, dispensaries, and treatment-rooms conducted by our workers in various countries bring the number of health institutions up to fifty-one. These centers in home conferences and distant mission fields are all a part of our organized work.

But we must not forget the many privately owned institutions that are operated by Seventh-day Adventists and are doing an excellent work in proclaiming the gospel of health. Aside from all these institutions, a number of factories in different lands are preparing health foods, while numerous vegetarian cafés and cafeterias are serving healthfully cooked foods to the public. So in homeland and in foreign fields health institutions are ministering to the care, not only of bodies, but of souls.

GLAD TIDINGS FROM OTHER LANDS

In South America the River Plate Sanitarium, which has developed into a well-equipped institution with a growing staff, is helping to finish the work. In the Lake Titicaca region the medical work, as elsewhere, is rendering the same twofold ministry.

Several years after starting the work at Lake Titicaca, Brother F. A. Stahl, compelled to seek a lower altitude for health reasons, went to labor for the savage Indians on the eastern slope of the Andes. Living in a rude shelter in the great forest, he began ministering to the needs of the Indians, who at first seemed cold and unfriendly. But soon some who needed medical attention, were helped. The news spread like wildfire, and the attitude of the Indians changed completely. They flocked to him from all directions, bringing their sick. Thus a new mission field was opened to the gospel message.

In Africa one sanitarium down at the southern point of that great continent, is doing what it can to acquaint the Dark Continent with the principles of healthful living. With the workers at the sanitarium, fifteen others in different parts of Africa were in 1922 joining hands in doing medical missionary work. In his report at the quadrennial meeting in 1922, Elder L. A. Hansen, general medical secretary, said of these:

"Dr. A. H. Kretchmar [a young man from Colorado], after securing his British degrees, is now at work in British Bechuanaland. With a nurse to assist in looking after dispensary work, he will be enabled to visit various sections of the field. A number of the wives of workers are nurses."— *General Conference Bulletin, 1922, p. 138.*

In various parts of Africa, workers in medical lines are meeting with very encouraging results, in opening the way for different phases of gospel work.

Of the medical work in Australia, the general secretary said:

"Today it presents a picture that is particularly attractive because it is so like the true plan given us. That strong field, with its many outlying island mission posts, seems permeated with the health and strength of a vigorous and comprehensive medical missionary policy. It has its sanitariums, its training school for nurses, its treatment-rooms, its health food factories and stores, its vegetarian cafés, its health journal, and its long list of loyal health workers."— *Id., pp. 138, 139.*

"In India we have but two doctors," said the medical report of 1922. But as it continued, we learned that "at the Chuharkana Medical Mission, Brother E. R. Reynolds and two helpers have treated 9,968 patients in the last four years, the number growing with each year."

China looks to the Shanghai Sanitarium to send forth from its training school some of the medical missionaries she so much needs.

Nurses have already been graduated from this school; and the sanitarium has been a real blessing to many in helping them to find the way to health and the way to God. Up in Yencheng a dispensary was opened in 1916, and in four years this developed into a hospital. A dispensary has also been operated at Nanning; and on the borders of Tibet, at Tatsienlu, in 1919 Dr. J. N. Andrews, grandson of our first missionary, and his wife established a dispensary in connection with their pioneer mission station.

Coming up to Chosen, we find a thriving dispensary hospital at Soonan. In 1921 Dr. Riley Russell and his native helpers in that institution treated more than 17,000 patients.

In Europe the medical missionary work has been making progress. Although the Caterham Sanitarium, in England, which was opened in 1903, has been closed, the sanitarium that remains has had to enlarge its borders. The Skodsborg Sanitarium sometimes has as many as 400 or more patients. Besides this institution, the Scandinavian Union has more than a score of treatment-rooms. About 1920 a new sanitarium was opened near Berlin, Germany; another has been established near Munich; but the older sanitarium at Friedensau is now used for school purposes. The sanitarium at Gland, Switzerland, has done much soul-winning work, and has proclaimed far and wide the principles of the gospel of health. In Rumania, treatment-rooms were opened soon after the World War, and a general call for similar institutions comes from all parts of Europe.

ARMIES OF NURSES IN TRAINING AND IN SERVICE

But the strength of the medical missionary phase of our work lies not so much in its institutions. The ever-growing army of workers whose hearts and hands have been especially fitted to minister to the suffering, is the real secret of its strength. The need for such workers was recognized at the very beginning of this work; and even before a training school was established, men and women were trained as nurses. In 1884 the Battle Creek Sanitarium began to give a popular nurses' course. This was one of the first schools of this kind in the United States, and persons came from many countries to take the training offered. About five years later the sanitarium opened a Health and Temperance Missionary School. Its purpose was "to train persons to engage in various branches of health and temperance work as colporteurs, lecturers, teachers, missionary nurses, and physicians."

Training schools for nurses became a settled feature of the work of our large sanitariums. Graduates from these many training schools may be found in various parts of the world; some are in

our institutions, and some are serving in conferences and mission fields.

Many of our nurses, like Miss Alexandra Keanides, were soul-winners as well as nurses in army hospitals during the great World War. Of an experience Miss Keanides had in a hospital in Saloniki (the Thessalonica of Paul's day), she said:

"It was in a military hospital that I was caring for one young soldier who was very ill. The doctor gave up all hope. One morning after the doctor's visit the young man sent for me and said very weakly, 'Sister, I am dying; tell the doctor to come.'

"I said, 'My boy, the doctor has done all in his power, but he cannot save you. There is another Physician, our heavenly Father, and if it is His will, He can save you. Do you wish that we pray to Him?'

"The young soldier consented, and I knelt by his bed and prayed. I noticed that his lips also were moving, and there were tears in his eyes. After the prayer he had a quiet sleep.

"When the doctor visited him the next morning, he was surprised at the change he found.

"'What have you done to him, sister? he is so much better this morning?' the doctor said.

"'We have prayed to our heavenly Father, and He has done what is necessary,' I replied, pointing toward heaven.

"The young man recovered and regained full health; and he left the hospital with the promise that he would give his life to God."—*"Providences of the Great War," pp. 112, 113.*

A SCHOOL FOR TRAINING PHYSICIANS

After the first school was opened for training nurses, a number of years went by before one was provided for training physicians. About 1895 such a school, known as the American Medical Missionary College, was opened. Although it was incorporated under the laws of the State of Illinois, only part of its work was done in that State. Some was done in Chicago and some in Battle Creek, Mich. It graduated almost two hundred physicians. In 1910 it was absorbed by the medical department of the University of Illinois.

Before that time, however, we had established another institution for the training of physicians. God opened the way for the purchase of a beautiful three-hundred-acre estate in Southern California. On this estate, known as Loma Linda, there was a building very well suited for a sanitarium. The institution was soon ready for the reception of patients; and later a building for the use of the College of Medical Evangelists was erected beside it. This school offers a regular medical course, a course for nurses, and special courses for medical evangelists.

Of this school Mrs. E. G. White says in "Counsels to Teachers:"

"The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining

a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law, of all who practise as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith."— *Pages 480, 481.*

This standard has been reached, and the school has an "A" rating. When asked regarding the history of Loma Linda, the General Conference Medical Department reported as follows:

"The College of Medical Evangelists was chartered in 1909. The college now has large holdings at both Loma Linda and Los Angeles, Calif., with a strong staff of instructors at both places. The White Memorial Hospital, at Los Angeles, represents a remarkable development of the clinical department of the school. An entire block is devoted to its various administration and service buildings. More than 60,000 hospital and dispensary patients are cared for annually, with the number constantly growing. By this means, and with favorable connections with other large hospitals, an unusual opportunity is afforded students to familiarize themselves with disease and its treatment. We hold, as a denomination, the distinction of operating the only college for medical evangelists in the world."

STRENGTHENING THE WORK AROUND THE WORLD

All through the years much literature has been produced. The creation of this literature has itself been an educational campaign for the promulgation of the principles of health, and the influence it has exerted in the development of the medical work can never be computed. *The Health Reformer,* which in a few years became known as *Good Health,* was started in 1866. In 1885 *The Pacific Health Journal and Temperance Advocate,* made its appearance. In recent years this paper has been known as *Life and Health.* Stereopticon slides have been prepared for giving popular instruction on health. In speaking of the various phases of educational work in medical lines, a secretary of the Medical Department said:

"It has ever been the design to make our health work strongly educational. From its inception it has recognized the value of positive instruction in health preservation and disease prevention, now so generally accepted by the medical world as its first and most important work. To this end we have published and circulated health literature, given public health talks and lectures, held schools of health, conducted cooking classes, and have provided various courses of instruction and training for our own people, to prepare them to work for others."

The extension work, a method adopted in recent years, has already helped to strengthen the medical work in needy fields. Through this work our large and prosperous sanitariums and our people are helping to establish and maintain medical centers in

unentered fields. Thus the blessing of God flows on from hand to hand, from land to land, through this extension work.

Through the blessing of God our medical institutions, with their workers and their work, have opened many a closed door for the truth that saves the soul. Often in the mission field as well as in the homeland, it has been the medical worker that has removed prejudice and made hearts ready and hungry for the truth. Before the medical missionary are opened avenues leading to classes of people who often cannot be reached by the evangelist in the pulpit or the colporteur with his book.

Every sanitarium is an open door into the third angel's message. The sanitariums in India, for instance, which reach some of the most influential people of the country,, report many believers as a result of their work. "This hospital has proved a great blessing to the people of Honan, and gives character to our work there," wrote one of the workers among China's millions. "Nothing," he continued, "so quickly breaks down prejudice and wins support among the Chinese as the medical work."

Perhaps no medical work has yielded a greater harvest in converts than that conducted for many years by Dr. Riley Russell in Korea. His record in 1922 showed 532 persons won for the truth largely through the influence of his dispensary. The nurses' school organized in Lima, Peru, has become very popular with the city physicians and the government officers, and even the priests send for our nurses in time of illness. Reports of a similar character come from many lands. Hundreds are being healed in body and soul in our medical centers in different parts of the world, and many calls come for similar help to be given in other places.

Truly, as a medical worker has said:

"Our health work, with its institutions, its numerous workers, its many activities, represents more than so much denominational machinery. Our health truth, with its sane, sound, and sensible reform principles, is more than the teaching of men. Our service of physical ministry is not confined to the material side of life."

The far-reaching influence of medical missionary work as an evangelizing force is the chief reason for maintaining our health work.

The present (1925) official personnel of the Medical Department is: Secretary, A. W. Truman, M. D.; associate secretary, L. A. Hansen; together with the following secretaries representing various sections of the world-wide field: H. W. Miller, M. D., Far Eastern Division; G. K. Abbott, M. D., eastern United States; A. D. Butterfield, western United States; P. T. Magan, for Medical Education; Kathryn L. Jensen, R. N., for Nurses' Division.

CHAPTER XVI

THE HOME MISSIONARY MOVEMENT

SENDING OUT THE FIRST PAPERS

THERE is a home scene up in New England that helps to interpret to our hearts the spirit of the early pioneers and their deep interest in soul-winning work. In July, 1849, Elder James White had just come from the printing office in Middletown, Conn., with the first issue of *Present Truth*. There were one thousand copies. Depositing the precious bundle in the middle of the room, Elder White and those who had gathered to welcome it, bowed reverently around it, "asking the Lord, with humble hearts and many tears, to let His blessing rest upon the feeble efforts of His servant."—"*Testimonies,*" *Vol. I, p. 88.* Then one by one the papers were wrapped and mailed to persons who, it was thought, would read them.

In this way the little paper was sent out twice a month. Eagerly indeed did the workers wait for replies, and their faith was duly rewarded. "Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."—*Ibid.* This, of course, was only the legitimate fruit of such consecrated efforts. It was a fulfilment of Matthew 4:19, in the service of those whose very lives were ever calling to others:

> "O spread the tidings round wherever man is found,
> Wherever human hearts and human woes abound;
> Let every Christian tongue proclaim the joyful sound,
> 'The Comforter has come!'"

Such was the origin of what we call our home missionary work. It was born in service and for service. "Others" was the watchword of those early pioneers; and truly service has been woven into every inch of our denominational fabric. Most of the pioneers had passed through the bitter experiences of the disappointment. They knew what it was to sacrifice friendship, wealth, and ease for the sake of the truth. They truly knew what it meant to deny self for its advancement. Like a refining furnace, the trying experience of those early years had burned out the dross of selfishness.

That, however, does not mean that these workers were faultless, that they made no mistakes. But it does mean that they were

workers who refused to become discouraged. With supreme love for God and unselfish love for their fellow men, they counted not the cost of service, but pressed on over all difficulties to give God's message to a dying world. With them, to live was to serve. And the Master who received the loaves and fishes from the little lad's basket, and blessed them that the multitude might be fed, accepted the feeble efforts of those earnest pioneers, and multiplied them until

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. I. MIDDLETOWN, CONN, JULY, 1849. No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to

Part of the First Page of the First Number of "The Present Truth"

the message He had intrusted to their care echoed and re-echoed around the world.

The call to service that sounded so clearly in the acts of the pioneers, has been echoing down through the decades. Earnest believers have caught up the appeal and kept it ringing in the ears of the less diligent, and this has urged believers on toward the goal, "Every church member a working member." Again and again the spirit of prophecy has enjoined such ministry and directed the way of activity.

> "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted."—*"The Ministry of Healing," page 149.*

This excerpt from one of those messages helps to interpret the call to the hearts of believers.

The church members are called to enter the Master's service for at least a twofold reason,— to save, and to be saved. We have been told:

"Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory."—"*Education*," *p. 264.*

And again:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"*Testimonies*," *Vol. IX, p. 117.*

Knowing this, we are grateful that "not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"*Christ's Object Lessons*," *p. 327.*

FIRST MISSIONARY SOCIETY ORGANIZED

As the early believers studied how to improve their methods of missionary endeavor, they soon saw the need of certain forms of organization; and in 1869 came the first Adventist missionary society of which we have any knowledge. It was known as "The Vigilant Missionary Society." It had ten charter members, all of whom were busy women who could not get far from home, but in whose hearts burned a desire to tell others about the Saviour whom they loved. One of the chief promoters of this society was Mrs. Mary L. Priest, a very earnest believer, who continued her missionary correspondence faithfully even when she became a helpless shut-in. This was their method of labor:

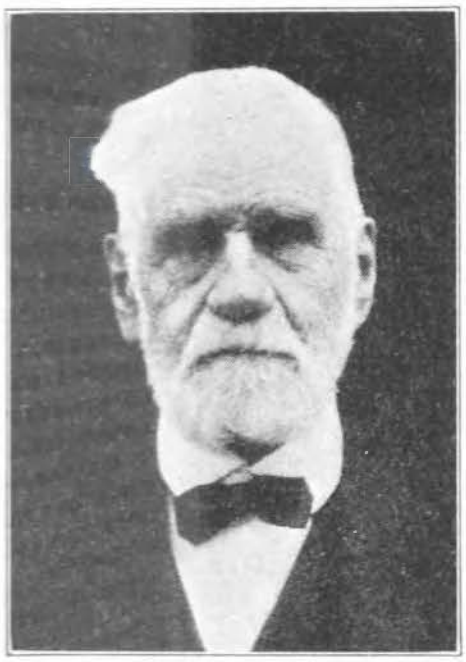
"The plan of operation of this Vigilant Missionary Society was for each member to visit a portion of her neighborhood during the week, distributing literature, and talking with the people as opportunity afforded. Lists of names were secured of people near and afar, and prayerful thought was put into the wrapping and addressing of the papers and the writing of letters to accompany them. Each Wednesday afternoon at three o'clock, the members of the society would meet to report and counsel over the work which had been done, and to encourage each other by prayer and personal experience."

AN ERA OF EXPANSION AND GROWTH

Soon Elder S. N. Haskell, known as the "father of the tract and missionary idea," realized the great possibilities of just such work as the Vigilant Missionary Society had been doing; and feeling very enthusiastic over it, led out in organizing the missionary work of busy home folks on a broader basis, that it might draw believers everywhere into organized service. By this plan the Vigilant Mis-

sionary Society grew into "The Tract and Missionary Society," and in 1870 the first conference Tract and Missionary Society was formed. This work grew so rapidly that in 1882 an International Tract Society was organized.

Doubtless many of the workers in these missionary societies were young people. In fact many of the pioneers themselves were young at the time they felt called upon to lead out. Mrs. E. G. White, for instance, began to carry responsibilities in the advent movement while still in her teens. Their numbers were few, and all



S. N. Haskell



Maria L. Huntley

worked together. There rested on the hearts of the pioneers a heavy burden for the youth; but it is probable that the thought of drawing them into groups by themselves to train for service and in service had not yet matured in their minds.

In fact, the great young people's movement that stirred hearts in other evangelical churches as well as in our own, came chiefly in the eighties and nineties. It was not till 1892 that the spirit of prophecy called for a special organization and work for our youth. Although it was then thought best to have the efforts for the youth directed by workers who would specialize in dealing with young people and in young people's work, the leaders in the Tract and Missionary Society did not lose their interest in the youth. While they directed the older members of the church in service, and stimu-

lated greater activity among them, they also followed with keen interest every effort of the younger church members to win souls to Christ.

A TRANSITION PERIOD

As the busy years went by, there gradually grew up among us various activities more or less independent of one another, a situation that led to some confusion. In 1901 it was thought best to effect a readjustment of our denominational activities, and the Sabbath School Association, the Religious Liberty Association, the medical and the educational work, all became departments of the General Conference, each presided over by a responsible secretary who was, *ex officio,* a member of the General Conference Committee.

When this reorganization was effected, it was thought that the tract and missionary work could be conducted successfully under the fostering care of the Publishing Department; hence the International Tract and Missionary Society was disbanded, and for about twelve years the work was carried on without any organization of its own.

NEW ERA OF PROSPERITY

In 1913, however, the missionary endeavor of the local churches was once again given special leadership, and the tract and missionary work was revived under the name of the Home Missionary Department of the General Conference. Of this revival, Miss Edith M. Graham, one of our more recent leaders in this line of work, wrote:

"It is very interesting to us to see that the plans which are being followed by the General Conference and the North American Division Home Missionary Departments are substantially the same as those advocated in the beginning of this line of work. We have looked up the records of the early history of this department, and can see clearly that the Spirit of the Lord is guiding minds now to follow the very same principles that were laid down then. We should all be encouraged by knowing that we are building our present work on the old solid foundation."

God always builds wisely and well; and as the leaders of this work again found their bearings and proceeded to build on the old foundation, the work prospered. It lost its leader, Sister Graham, by death, and suffered other changes. Still there has been steady progress.

GLAD TIDINGS FROM MANY LANDS

Splendid work has been done by the older church membership in America; and when we lift up our eyes, we catch glimpses of faithful ones serving with the same zeal in other lands. In Europe during the Great War, for instance, God used the quiet life of a

woman to raise up a defense against the hand of would-be persecutors over in Bavaria. Friends warned our people of plans to close our meetings altogether. But God overruled; and He called a retiring woman to help Him carry out His plan. This is the way it all came about:

Early in the war a high official who had the power to close our meetings, advertised for a housekeeper. One of our sisters took the position. She succeeded in interesting the gentleman in our literature. He read our books, and often talked with the sister about our teachings. Perhaps nothing helped so much to impress him favorably with the truth, however, as the beautiful, consistent life of the woman who daily demonstrated the keeping power of the gospel in his home. Once he remarked while reading, "From the historical standpoint, the Adventists have the right of the matter fully." Though their opponents spared no pains to influence this official to put a ban on our work, he did not; and so God used a humble, earnest, Christian woman as a means of saving His work from the serious interruption that would otherwise have come.

Think of the faithful old leper over in India. His hands and his feet had been badly mutilated by the ravages of that dread disease; but he read the story of the lepers that Christ healed, and with a keen eye of faith he saw the Saviour that could heal lepers. He asked and received healing. The disease was rebuked, and for years, until old age laid him to rest, the faithful worker hobbled about, winning many souls for the Master.

Can you not close your eyes and see the faithful Chinese Bible women going from house to house with the message that has become dearer to them than life? Worthy members, indeed, are they of the great home missionary movement that is stirring hearts in all parts of the world.

There is another picture that I like to hang near the entrance to memory's hall, where I may see it often. She was only a poor ignorant African woman; but at a brief stay in one of our mission schools she got a glimpse of Jesus, and accepted Him as her Saviour. She left the school, and the missionaries lost track of her, for months they knew nothing of her whereabouts. But she had not lost connection with heaven. Back in her native kraal she was busy giving the gospel where the government forbade our missionaries to go. Finally the light broke forth. It could not be kept under a bushel. Two hundred hungry hearts were waiting to learn more of the Saviour they now loved. The transformation wrought in that kraal caused the government to withdraw its restrictions; and so God used a poor, ignorant, but willing heathen woman to open a shut door in Africa.

Down on the Isthmus of Tehuantepec, in Mexico, is a native Indian woman whose heart overflows with an unselfish love for souls. She devotes her entire time to home missionary work, and travels hundreds of miles on foot. Often she trudges through mud to her knees; sometimes she goes up and down the rivers in a canoe. Always she carries on her arm a basket of truth-filled literature to use as she visits the homes of the people and tells them about the wonderful Saviour from sin. She is a powerful witness for God, and wields a strong influence among the native people in that region.

Up in the country around Tampico are three women doing a similar work; and over in Santo Domingo, in the West Indies, a native Bible woman riding her burro through the mountains is spreading the same precious truths of the kingdom.

Many other incidents of equal interest might be gleaned. In Australia, in South America, and in the islands of the sea, as well as in North America, God is proving that He can and will use those who will let Him have His way with them. So all around the world those who are making a covenant with God through sacrifice are serving in the same spirit and under the same blood-stained banner.

"None may know how rich the talent
Intrusted to your care,
Until you prove its merits;
Of hiding it beware,
But bring it forth and use it,
And then it will increase;
You may return it doubled,
In confidence and peace.

"Shake off the chains of lethargy,
Help speed the message on;
When the rewards are given,
You may receive a crown;
And stars will shine within it,
Those whom you've helped to save
From suffering, sin, and sorrow,
And from oblivion's wave."

SPHERE OF ACTIVITY

Every year the home missionary movement promotes missionary campaigns in which the entire church is asked to participate. For years it has led out in the Harvest Ingathering campaign, which has gathered many souls for the heavenly garner, and brought in millions of dollars to use in sending the message on into the regions beyond. Each year during the Big Week, a plan inaugurated in 1921, workers in the local churches make special efforts to sell our literature. The

proceeds from these sales have already helped greatly to promote the preparation of truth-filled literature in needy fields.

The home missionary movement is organized not only for service, but to fit for and guide in service. While the Home Missionary Calendar, with its helpful texts on service, its reliable statistics, and its encouraging facts, has stirred many to renewed activity, the Home Missionary Leaflets, the Reading Course, and the "Manual for Home Missionary Workers" teach successful methods of endeavor. Aside from the literature prepared to give needed instruction, institutes have been held frequently, to teach by precept and example the best methods of doing missionary work. These means of giving instruction are in harmony with the messages that have come from the Lord. As He has put it into the hearts of men and women to give special study to these lines of work, so He calls upon them to pass on to others what they themselves have received.

Says one message:

"That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is *training, education,* that is needed."—"*Testimonies,*" *Vol. IX, p. 117.*

"Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He ofttimes counts a service most complete.

"And yet He does love service when 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty—
Be sure to such He gives but little heed.

"Then seek to please Him, whatsoe'er He bids thee,
Whether to do, or suffer, or lie still;
'Twill matter little by what path He leads thee
If in it all thou seek to do His will."

LEADERS IN HOME MISSIONARY SERVICE

Near the head of the band of earnest workers who have built up the Home Missionary work, stands Sister Maria L. Huntley. She was born in Washington, N. H., in 1847, and her parents were among the pioneer Sabbath keepers of whom we have read in a previous chapter. Thus she grew up in the atmosphere of the early advent movement, and in childhood gave her heart to the Lord. In 1871 she was chosen the first secretary of the Tract and Missionary Society, and continued to be officially connected with it until her death.

With the revival of the home missionary work in 1913, another noble woman came to the front, Sister Edith M. Graham. That year she attended the General Conference in America, and was chosen secretary of the Home Missionary Department. She was born in England, June 2, 1861, but received much of her education in private schools in Australia and New Zealand. It was when on a voyage from England to New Zealand that she found the third angel's message.

In 1894 Sister Graham began to keep the Sabbath, and in the following year she connected with one of our Australian tract societies as its bookkeeper. After that she filled various positions, and was one of the pioneer young people's workers in that field. When she came to America, she threw herself whole-heartedly into the work to which she was called, until a malignant disease fastened itself upon her. In 1918 the Father called this faithful worker to rest until the great reunion day.

Others whose names should not be omitted from this connection are: Elders F. W. Paap, C. V. Leach, and J. A. Stevens; Mrs. J. W. Mace also served the Department well until called to take up work in connection with the Ministerial Association.

It has been truly said that the Home Missionary Department ever has been and must continue to be a strength in every phase of the Lord's work. It is designed to be a helping hand to the ministry, by preparing the lay members for intelligent and efficient service in all work where the minister needs the help of the laity; and to create for every other department of God's cause a mighty resource in men and women, quickened, trained, and in a degree experienced in the art of soul-winning.

"The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

"The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

"We hear His footsteps on the way!
O, work while it is called today,—
Constrained by love, endued with power,
O children, in this last, last hour!"

CHAPTER XVII

DUTY TO GOD AND TO COUNTRY

A BIBLE FOUNDATION

OUR church organization was born during the Civil War, and this brought our pioneer leaders at once face to face with the problem of combatancy. They knew of only one way to solve it, and that was according to the Word of God as they understood it. During the early part of the war, our church did not express itself in this matter. At first each Seventh-day Adventist, when drafted, would pay the $300 commutation money rather than violate what he considered divine principles.

But when that provision ceased to be general, it seemed necessary to request that the consideration granted to noncombatants by action of Congress be extended to Seventh-day Adventists. So in a statement sent to Governor Austin Blair, of Michigan, the General Conference Committee explained that taking the Bible as their rule of faith and practice, they were unanimous in interpreting its teachings as "contrary to the spirit and practice of war." They pointed to the fourth and sixth commands of the decalogue; "neither of which," they wrote, "in our view, could be observed while doing military duty." They further stated, however, that they were "rigidly anti-slavery, loyal to the government, and in sympathy with it against the rebellion."

Governor Blair indorsed the statement; and with this indorsement and other similar documents, Elder J. N. Andrews presented our principles of noncombatancy to the authorities in Washington, D. C. The reply from the office of the Provost Marshal General stated:

"Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrolment that they are conscientiously opposed to the bearing of arms, and are prohibited from so doing by their rules and articles of faith, and that their deportment has been uniformly consistent with their professions, will be assigned to duty in hospitals, or to the care of freedmen, or shall be exempt on payment of $300 to such persons as the Secretary of War may designate."—*"The Bearing of Arms," p. 11.*

THE STRUGGLE THAT BEGAN IN EDEN

Several years following the close of the Civil War were especially busy ones for the leaders in the advent movement. The work was expanding. But before long circumstances called upon Seventh-day Adventists to define their attitude toward another great question — a question that dates back to Eden — the question of true liberty. It was the promise of greater freedom that led Adam and Eve to follow the tempter's advice; and you remember how they soon learned that true liberty could be found only in obedience to God. But the divine Being does not compel obedience; neither is man to employ force in moral issues. God made man a free moral agent, and gave no one jurisdiction over any other's conscience.

But the Pharisees tried to reform man's outward religious life by law. The error of their method can be seen most clearly when contrasted with the beautiful ministry of Christ. He taught man to "render unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" and said, "I came not to judge the world, but to save the world." It was thus He magnified the down-trodden principles of religious liberty. He was a benefactor, not a bigot; a lover, not a legislator; an intercessor, not an accuser.

But somehow even those who professed to follow Him did not seem to grasp the great lesson He taught. On one occasion two of His immediate followers, James and John, wanted to call down fire from heaven upon some who did not receive Jesus. But He rebuked them, saying, "Ye know not what manner of spirit ye are of." Luke 9:55. His followers have been slow to learn the lesson.

CHAMPIONS OF THE CAUSE OF LIBERTY

The founders of the great American Republic were men of clear vision. The Reformation of the sixteenth century, another great victory for religious liberty, was shedding its benign rays over the eighteenth century; and out of the struggles of the past came forth a nation according to God's own plan, vouchsafing to its people civil and religious liberty. And in this country, the birthplace of the "remnant church," its members could enjoy the atmosphere of national freedom. Unmolested by the hand of oppression, they could press on with their God-given message to the world.

But a few years after the Civil War, it became evident that some were forgetting the great principles of the American Republic and losing the vision of its founders. Religious organizations were formed in America, whose object was to enforce the obligations of the Christian religion and to penalize dissenters.

Messages from the spirit of prophecy urged activity in the cause of religious liberty. Said one message:

"It is our duty to do all in our power to avert the threatened danger." "We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven, that this calamity may be deferred until we can accomplish the work which has so long been neglected."—"*Testimonies,*" *Vol. V, pp. 452, 714.*

God blessed the leaders in obeying the calls from the spirit of prophecy. In 1886 was issued *The American Sentinel,* with Elder J. H. Waggoner as its first editor. The purpose of this paper was "the defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion and religious tests, and the maintenance of human rights, both civil and religious;" and further it was stated that it would be "uncompromisingly opposed to anything tending toward the union of church and state, either in name or in fact." When the paper began to be published, a strong campaign had just been launched to induce Congress to pass a Sunday bill and also to propose a religious amendment to the Constitution.

Three years later, in 1889, while the campaign was still in progress, the National Religious Liberty Association was organized, and a few years later became the Religious Liberty Department of the General Conference. At its first annual meeting held in October, 1889, delegates were present representing twenty-five States and the District of Columbia. Soon plans were formulated for a vigorous campaign to circulate religious liberty literature among the American people and to invite them to petition Congress to pass no laws which would infringe liberty of conscience. It was this earnest work that under the blessing of God defeated the famous Blair National Sunday bill.

DEFENDING THE AMERICAN CONSTITUTION

"From that date [the time of the Blair bill] to the present time," said Elder C. S. Longacre, secretary of the Religious Liberty Department, in 1922, "more than one hundred fifty Sunday bills have been introduced into Congress for the District of Columbia." Steady pressure has also ever been brought to bear upon Congress to secure the submission of an amendment to the Constitution, recognizing God as the authority in civil government, Christ as the ruler of nations, and Christianity, with all its laws, customs, and usages, as a part of the fundamental law of the land.

To some it may seem that any opposition to such measures would be un-Christian; but they violate one of the principles that Christ laid down,— that of complete separation of church and state.

PERSECUTION IN AMERICA

Despite the guaranties of the American Constitution, in some States Christians have suffered persecution for conscience' sake; and representatives of the Religious Liberty Association have defended hundreds of cases before local courts and in some cases before State supreme courts. In 1885-87 there were numerous prosecutions of this character in Arkansas. "The prosecutions were so severe," says one record, "that the sympathy of the Arkansas Legislature was awakened in favor of the persecuted, and an exemption clause was enacted, granting religious liberty to those who observed the seventh day of the week as the Sabbath." In 1895 and 1896 seventy-six Sabbath keepers were prosecuted in the United States and Canada. Some of these were forced to work in the chain gang with criminals, because they chose to "obey God rather than man."

LINES OF RELIGIOUS LIBERTY ACTIVITY

Aside from pleading the cause of the innocent and teaching the principles of religious liberty, the association has also succeeded in defeating a number of bills that were designed to restrict freedom of the press, freedom of speech, and freedom of the circulation of literature; it has taken an active part in defeating legislation which aimed to make the teaching of religion compulsory in the public schools, and in opposing the appropriation of public funds for sectarian purposes.

Our religious liberty work, with other features of the third angel's message, has gone into other lands. In foreign fields as well as in the homeland, God has been raising up friends to help champion the cause of liberty, that His last message of mercy may be carried quickly into all the world. In some of these countries, as in New Zealand and Australia, remarkable victories have been gained.

STRUGGLES AND VICTORIES IN THE WORLD WAR

The great World War shook all Europe like a mighty earthquake. In many places the treasured landmarks of centuries became heaps of ruins. But with the losses were also some gains. In the terrible cataclysm great barriers to religious freedom and human rights were dashed to pieces. Often the changes came so suddenly that the people hardly knew how to adjust themselves to the new conditions. This created in Europe a great need for the spread of the principles of religious liberty. In the summer of 1924 Elder C. S. Longacre, religious liberty secretary of the General Conference, visited Europe, became acquainted with the situations existing in the several countries, and organized the different fields for more effective work in behalf of soul-liberty.



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AMERICAN TROOPS IN ENGLAND

"The Great World War Shook All Europe Like a Mighty Earthquake."

In Mexico, Central and South America, and elsewhere there has in recent years been seen similar disintegration of the power that has bound together for centuries the church and the state. It is the cry of downtrodden millions for the liberty that God freely gives to every child on earth. It comes as a call to hasten the proclamation of the sacred principles of true liberty before reaction begins.

DELIVERANCE OF A NONCOMBATANT RESERVIST

Though the great World War was breaking down barriers, there were some trying experiences. Over in England a reservist who had become a Seventh-day Adventist was suddenly summoned to report for duty.

"Cannot fight!" said the officer when the Christian explained his noncombatant principles. "What do you mean?"

Then came further explanation of the religion that had changed his life.

"But it means death to refuse service in the face of the enemy!"

"I expected that it would," replied the man.

"But you will be shot; I can do nothing else than order you shot!" said the officer with some hesitancy.

"Yes," said the reservist in that moment of tense suspense, "I know that is your military duty. I expected as much when I came. But as I see Christ as my example, I cannot bear arms."

The battle was in progress; still the officer meditated. Something held him back. Just then a doctor's orderly fell, and he called for another.

"Will your conscience allow you to do that work?" asked the puzzled officer.

"Gladly," said the young man; "I will gladly do anything I can do to help save life."

And so in a brief moment one young man passed successfully through the supreme test and was delivered and given an opportunity to enter noncombatant service.

Once again, however, he was tried. This time death seemed inevitable, but still he wavered not; and again the Lord delivered His loyal child by pressing into the hour of supreme test a supreme need. And again this hero of the cross was called to serve instead of to die.

Perhaps this incident will call to your mind the story of the young men from our college in England. A few wavered when brought separately up to the supreme test, but fourteen of them met it unflinchingly. They chose to suffer, and if need be die, for Christ rather than deny Him. God honored their loyalty by sparing them to witness for Him elsewhere.

IN THE ARMY AND THE COLPORTEUR FIELD

Over in Germany, Brother H. Boex, long leader of the colporteur work in Central Europe, was called into the army. From June till autumn he remained in the training camp in Hamburg; daily he witnessed for the Master, and earnestly he prayed to God for deliverance from having to bear the sword. In the fall his company was ordered to the front; but much to the surprise of some who had declared that there was no advantage in Christianity, he was ordered to remain behind. So he returned his new clothes to the equipment room.

"Well, Boex," said the overseer of the equipment-room, "you probably prayed all night to your God."

Others said a little later, "You must have a living God, after all, that you are able to remain here."

A furlough was granted him until the following April. This enabled him to attend some winter conferences held that year and also to do considerable colporteur work. When his furlough was over and he was summoned to go to the front, a man stepped up to him and said, "Comrade, I have reported for you; you remain behind."

"I had never asked any one to go in my stead, but the Lord had," explained Brother Boex.

So God kept this worker where he could witness for Him in the army, and still continue his work in the cause. He gave him favor with the officers, so that he succeeded in getting away to attend colporteur institutes where his help was greatly needed, as the regular colporteurs had been drawn into the service of their country, and there were none but women and old men to carry God's printed message into Germany's homes. Brother Boex was also able to help out in the Hamburg publishing house.

This is only another miracle showing how God can turn the hearts of men to favor His cause in the hour of need.

WHEN PRAYER BROKE PRISON CHAINS

Up in Russia our people faced a serious problem. The imperial government gave no consideration to noncombatants. And some time after the war broke out, our leaders in Russia learned that the government had sentenced about seventy of our brethren to "hard labor in chains, with terms of from two to sixteen years." Thousands of young men of other denominations were serving similar sentences.

But God's loving eye was following these suffering Christians. He saw their fettered hands and heard their cries of anguish. He brought deliverance in an unexpected way. The régime of the ages

went down, a new one was set up, "and," said Elder H. J. Loebsack, one of the leading workers, in reporting on this case, "we cannot but believe that it was in the providence of the prayer-answering God that the new government issued decrees for the liberation of conscientious objectors and their exemption from the using of arms."

KEEPING THE SABBATH IN THE ARMY

"I was still in the army," said a young man who later became a missionary in India, "when I accepted the truth. It was on a Tuesday that I read an article in the *Signs of the Times* which made me decide definitely regarding the Sabbath question, and I determined there and then that I must observe the seventh-day Sabbath thenceforward; but it was not till Friday that I had the courage to approach my senior officer to ask for the privilege.

"It was with much prayer, and yet trembling of knees, that I walked up to his door. However, when I stated my case, he said that I was a 'queer bird,' and added that personally he had no objection to my having the privilege; but he would have to refer the matter to army headquarters for sanction.

"I was glad for the temporary permission, but was hardly hopeful that the reference to the highest authorities would result as desired; so you can imagine my joy when a telegram from the commander in chief instructed my commanding officer to grant me the Sabbath privilege."

OUR PRINCIPLES OF NONCOMBATANCY

Europe was plunged into war very suddenly and unexpectedly; but America had time for some preparation. The leaders in our church presented our principles of noncombatancy to the civil authorities, and issued literature of instruction for young men who were drafted. Seventh-day Adventists sense keenly their duty to their country; but they also realize that duty to God is always paramount.

Generally speaking, the authorities were friendly, and gave favorable consideration to our appeals for noncombatant service for our young men in the army. Some young men, however, because of local prejudice, endured much ridicule and suffered imprisonment for their faith. Many stories could be told of young men who witnessed splendidly and faithfully for Christ among their fellow soldiers.

A message was sent by our church to Seventh-day Adventist young men who entered the army, exhorting them to faithfulness under personal responsibility and to unselfish service. The last three paragraphs of that message read as follows.

"We should be willing to submit to anything but sin. Loyalty to moral principles is a paramount duty in the life of every individual. Each is answerable to God alone for his convictions, and must give an account of himself at the last great day. No one can decide for another the paramount issues of eternity. Each individual must decide the great question of difference between right and wrong. We must interpret our religious ideas of Sabbath observance, not after the example and teachings of the Pharisees, but in the light and example of the life and teachings of Christ. We must be able to discern the difference between policy and principle. We must be consistent and be true to principle. We cannot be conscientious in some matters and insincere in other things that are equally important. We must not shift a responsibility which rightfully belongs to us, upon some one else.

"These words of caution are offered in the hope that they may be of help to our young men, both with respect to their duties toward their God and their obligations toward their fellow men. We should study, not how little we can do for suffering humanity in this hour of national distress, but rather how much. We, above all people, who stand as the advocates of health and sanitary reforms, for a practical religion which delights in works of mercy, should stand in the forefront in this line of service.

"May God guide each one of you in sound wisdom and judgment. Let your decisions be tempered with grace, tact, and discretion. Think deeply, and think it clearly through. Pray much; and cast not away your confidence and hope. Be courageous and manly. Let your deportment merit the much-cherished approbation: 'Well done, thou good and faithful servant.'"

In peace and in war we need to know what our duty is to our God and our country. Noble men and women have given their lives for both; and truly we may well be grateful to God that He led our church to make a careful study of the great principles that underlie these relationships. As He called this line of work into existence, He also laid a burden on the hearts of men to promote it. Among the names of those most intimately connected with our religious liberty work, are recalled Alonzo T. Jones, Allen Moon, A. F. Ballenger, K. C. Russell, C. S. Longacre, and W. F. Martin.



NEGRO CAMP-MEETING IN KENTUCKY, 1920
Workers in the Foregrcund

CHAPTER XVIII

THE THIRD ANGEL'S MESSAGE AND THE AMERICAN NEGRO

THE "MORNING STAR"

ONE day in 1894, when Elder James Edson White, son of Elder James and Mrs. E. G. White, expressed his desire to work for the colored people in our country, a friend told him there was a testimony calling the attention of our church people to that needy mission field in America. After much searching, Elder White found this testimony, and at once he and W. O. Palmer, with others, began to form plans for this work. Elder White conceived the idea of constructing a small boat in which to travel south, and later to live in while getting the work started. But how these two men could get the boat and man it was another problem, for "both were destitute of means," says one who later joined the group that went south.

The boat was built at Allegan, Mich., not far from Elder Joseph Bates' resting-place, and was paid for largely from the sale of "Gospel Primer" and other small books. It was seventy-two feet long, but later was lengthened to 105 feet, and an upper deck added. Before the year closed, the "Morning Star," as the little craft was named, with its crew aboard, steamed down the Kalamazoo River to Lake Michigan.

And now came the first severe test of its strength. One of the lake steamers towed it across to Chicago. "The adversary of all good," said Brother F. W. Halladay, who was among the workers that went south at this time, "tried first to destroy the testimony given on the colored work. It had been written some time before it was found by Brother White. Then he tried to destroy the boat. The trip across Lake Michigan was made in the worst storm in the history of a ship captain of twenty years' experience, and it was thought the little craft could not possibly weather it. The next morning after the storm, the captain, who was not a Christian, said, 'It's unbelievable that a boat of that type could live in such a sea; you had more than human help.' Then handing Brother White $10, he remarked, 'Here is an expression of my wish for your success.'"

Leaving Chicago, the "Morning Star" passed through various waterways to the Mississippi River. At Ottawa, Ill., a small barge was purchased to accompany the "Morning Star." It was to be the home of the six canvassers who sold the little book, "Gospel Primer," as a means of supporting the enterprise. In the fall these missionaries reached Memphis, Tenn. While there, they were fined $500 for operating their boat without a license. But out of this experience came glory to God and salvation to some of His children.

"A missionary boat under arrest! why, what does that mean?" some queried. "Who are these Seventh-day Adventists?" others asked. Finally our workers were released, and the fine remitted. More than that, many in Memphis had their attention called to the third angel's message, and some accepted it and became loyal Seventh-day Adventists. It was from this experience in Memphis that V. O. Cole, one of our veteran colporteurs, received his first impressions of the truth.

Next the little missionary boat steamed farther south, reaching Vicksburg, Miss., the door through which these workers entered the great mission field of the Southland, in January, 1895. An unknown hand had broken the ground for these workers who would sow the seeds of truth in the hearts of the Negro people. According to the story told our workers, it came about in this way:

About a year before the "Morning Star" reached Vicksburg, a God-fearing Negro preacher of considerable ability had been calling people in that vicinity to repentance. "Be ye clean!" was the message he fearlessly proclaimed in the face of bitter persecution. The colored preachers especially were bitterly opposed to him. One day a mob seized him, and soon afterward he died from the injuries inflicted. When dying he said: "I have not given you all the light; after I am gone others will come with more light. Take heed to it. It is your last chance. Bury me with my Bible on my breast."

The workers whom God had led southward knew nothing of this experience when they arrived; but one who reported the incident felt it had contributed toward the success of the work in and around Vicksburg, where a good-sized company was soon raised up.

A GREAT MISSION FIELD

It was indeed a great mission field that these earnest workers had entered. Before them was a rapidly growing Negro population. The Emancipation Proclamation long before had given freedom to three and a half million slaves, but by 1895 this number had greatly increased. Nor was their formidable number the only feature of the Negro problem. The more difficult phase lay in the fact that the emancipation of the body did not include freedom of mind and

training of hand. Fettered as he was with the shackles of ignorance, the Negro was not prepared to make the most of the liberty that had been granted him — the liberty that was his just due. Some of the older Negroes, it is true, had been trained in mechanical trades by their masters. There were among them blacksmiths, carpenters, masons, and workers at other trades. But after the Civil War there was no master to reap the benefits of such training. Said one student of the Negro problem about twenty years ago:

"With emancipation, the personal interest of the white man in the Negro ceased, and little attention was given to what he could do or could not do. The young Negro could earn a money wage for his work without a trade, and this to him was the great desideratum of living. He had money to spend, and could use it as he pleased. As a consequence of such conditions, the mechanical trades slipped from the hands of the colored man into the hands of white mechanics. Therefore the colored man is largely relegated to the position of a poorly paid field hand or crop raiser in the country, or a day laborer or loafer in the city. Not knowing or caring how to rise to a higher plane of existence, he lives a happy-go-lucky, day-by-day sort of existence, and such a population is a menace to the community and a threat to the country at large."

BEGINNING TO SOLVE THE PROBLEM

The little handful of workers who came to Vicksburg realized keenly one fundamental element necessary to successful work in that field. That was the necessity of dealing with the Negro where he was—to begin there, with God's special help, to teach his head, to train his hand, to purify his heart, and to elevate his home life. They appreciated deeply the excellent work done by Fisk University and other schools; as well as the princely services of men like Booker T. Washington, who gave themselves unselfishly to the work of uplifting the Negro. But the workers on the "Morning Star" felt especially called to labor for the masses who were not reached by the large institutions. So they began their work very quietly in Vicksburg.

They went from house to house; they gave Bible studies; and they held night schools, in which many received their first lessons in reading. Soon the attendance became too large for a private home. Then the workers secured the use of a Baptist church, Elder White painting and papering the building for the privilege of using it. "Here," wrote one of the workers, "the attendance was largely increased, and several classes were formed, ranging from small children to the fathers and mothers, grandfathers and grandmothers. At the close of each session a Bible reading was given, occupying from fifteen to twenty minutes."

THE SOUTHERN MISSIONARY SOCIETY

In this humble way the workers, who were formed into the Southern Missionary Society in 1898, entered upon their mission. God blessed their efforts. In 1899 their society was legally incorporated. For years the "Morning Star" served as its headquarters. As the work grew in Vicksburg, a small chapel was erected, in which a day as well as a night school was conducted. This building they soon outgrew; and then they secured another location, where they erected a commodious chapel and schoolroom. While our workers were in Vicksburg, a Baptist Bible worker accepted the truth, and for several years she labored among the colored people there, doing much to establish them in the message.

Before leaving Vicksburg, the workers remodeled the "Morning Star," making on it a chapel, with seating capacity for seventy-five persons. "Thus," wrote Brother Halladay, "we had our church and home with us wherever we went."

Yazoo City, Miss., about a hundred miles by river from Vicksburg, was their next place of special effort. There the work was conducted in much the same way as at the former place, and gratifying success followed consecrated efforts. God's care was over His servants as they carried forward His work.

It was in the winter of 1898, when the work was well established, that the enemy stirred up opposition. During this time Elder G. A. Irwin, who then had charge of the Southern field, and Elder I. H. Evans, who was studying his problems with him, were visiting Yazoo City. On the very night the workers took these visitors to Vicksburg on the "Morning Star," a mob had come to the river in Yazoo City to dynamite the boat. This, however, was only one of God's deliverances. "If you knew how many times the Lord had interposed to save your life," said Mrs. E. G. White to her son once, "you would never be discouraged again." While laboring in Yazoo City, the workers started the little paper, *Gospel Herald,* in more recent years published by the Oakwood school at Huntsville, Ala.

The malarial climate, however, told on some of the workers on the "Morning Star." Still they remained till they saw the work established in several Southern cities. Then leaving the work in charge of colored preachers and teachers, most of whom had been trained by the Southern Missionary Society, they moved the headquarters to Nashville, Tenn. There Elder White set up a small press in a barn, and continued to send forth the new missionary paper he had started in Yazoo City. It is interesting to recall today that the flourishing Southern Publishing Association traces its origin back to this humble beginning.

Some years after moving to Nashville, the "Morning Star" was beached at high-water mark with a view of using it as an office, but some one set fire to the boat that had served so good a purpose. There is, however, consolation in knowing that before it was destroyed, the boat that had carried our first missionaries to the Negro also helped to open the work among the poorer white people of the South. One of its last trips was up the Cumberland River, partly to find a location for the school Professors Sutherland and Magan had come south to establish. After the boat was destroyed, its boiler was put to service in the Oakwood school, while the little star that had hung between its smokestacks was sent to adorn the "Morning Star School" for white children near Huntsville, Ala.

The Southern Missionary Society, after functioning many years, was discontinued, the General Conference making other provisions for the promotion of our denominational work in behalf of the colored people. This work has been carried on successfully under the supervision of Elders A. J. Haysmer, C. B. Stephenson, and W. H. Green, serving for varying terms in the order named.

HOW THE WORK HAS GROWN

In 1909 we had thirty denominational schools among the Negroes of the South, with an attendance of about 1,000 children, besides a large number of churches, and a few small sanitariums and training schools. These gains had cost continuous struggle, hard work, and genuine self-denial. The men and women who had given years of unselfish service there, knew what it was to sacrifice for the good of others; but after all, the work was only begun, and the splendid foundation that the faithful hands of the pioneers had laid was now a challenge to others to co-operate as never before in the work of rescuing the American Negro. Mrs. E. G. White gave expression to this mute appeal of the Negro race. The *Review and Herald* contained an article from her pen, in which she said:

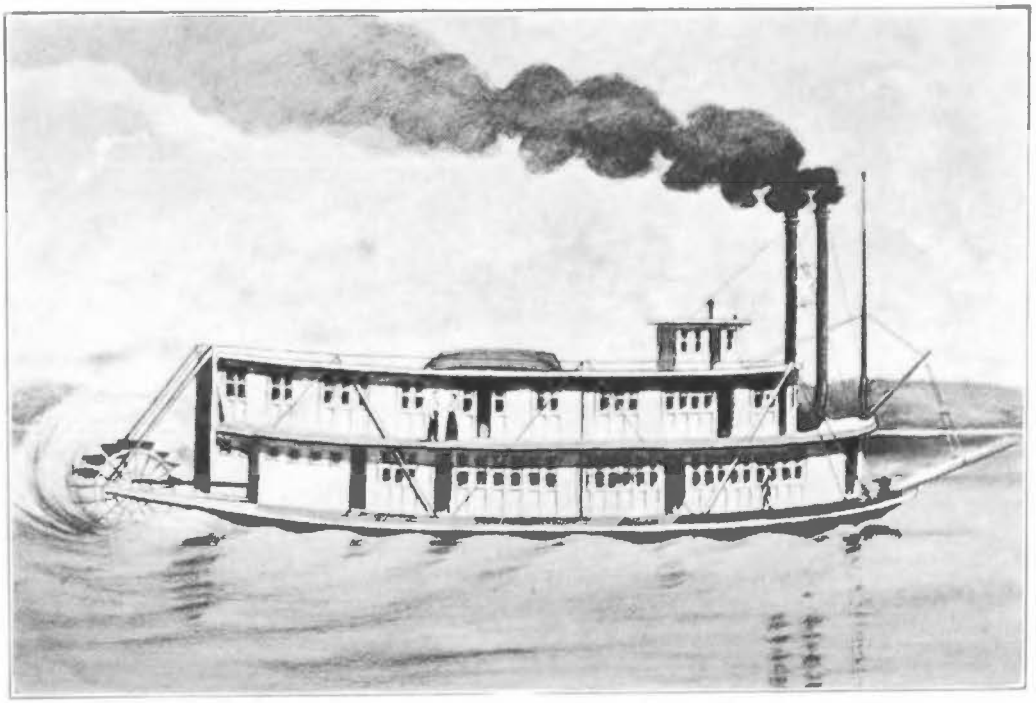
"In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth.

"This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth — young men and young women of good Christian character — be given a thorough training for this line of service."— *Review and Herald, Sept. 10, 1908.*

Similar calls from the spirit of prophecy urged the development of the educational work; and always God's messenger manifested a deep interest and tender care for the Southern work in behalf of the Negro. God greatly blessed the efforts put forth.

The leading training school for colored youth is known as Oakwood Junior College, and is located near Huntsville, Ala. Near it is a small but well-equipped sanitarium. From that school have gone forth many trained workers, such as evangelists, Bible workers, colporteurs, teachers, and nurses. These are helping to give the gospel of the kingdom to America's 12,000,000 Negroes.

By 1922 the secretary of the Negro work reported 7,000 colored Seventh-day Adventist members; church properties valued at $300,000, and schools at $100,000. "Our churches of colored believers," continued the secretary, "are supporters of the various phases of the denominational work. In them we find an army of splendid youth keeping step with other Missionary Volunteers in America and elsewhere as together they are pressing forward in the Master's service."



"The Morning Star"

CHAPTER XIX

OUR YOUNG PEOPLE

YOUNG LIFE IN THE EARLY ADVENT MOVEMENT

SOME one has said that every great movement has a young person at its head or at its heart. Whether this is true may be hard to determine. However, the story of our denominational work bears out the statement. Looking back to the beginning of this message, we find much young blood flowing through the arteries of our leadership. The 1844 movement had called many, both young and old, out from the world; and although the disappointment had greatly thinned the ranks, we find many noble young people in the group of believers who came out from that supreme test refined and strengthened for service.

James White was still in his early twenties; Ellen G. Harmon (later Mrs. E. G. White) and J. N. Andrews were in their teens. J. N. Loughborough, who joined the Adventists a little later, began preaching in 1852, at the age of twenty. Some of the other leading workers were about the same age. So it will be seen that young people bore heavy responsibilities in the early history of this movement.

Not only were young people prominent in the work, but the needs of the youth always lay heavily upon the hearts of the pioneers. It was especially for the sake of the young that the first Sabbath school lessons were written. Their needs were pressing upon Elder White's heart when he planned the *Youth's Instructor*. It was a desire to educate them for the Master's use that led the pioneers to lay the foundation of the great educational system we have today. Without doubt these efforts for the youth helped more than we know in creating in the hearts of the young people a deep desire to do something for the Master, and strongly influenced the youth to enter channels of great blessing to themselves and to others.

FIRST YOUNG PEOPLE'S SOCIETIES

The first young people's society among the Seventh-day Adventists of which we have any record, came in 1879, just ten years after the organization of the Vigilant Missionary Society. Two boys up in Michigan led out in its organization. A few days before

the society was formed, these boys were talking earnestly while walking along a country road. They conceived the idea of having a boys' society; and before they parted, they went to a corner of the field and told the Lord about their plans. One of those boys is now Elder Luther Warren, who has been used mightily in transforming the lives of many young people.

This, however, was an isolated effort, and as the years went by and our numbers grew, no special change was made in the plan of organization. Old and young worked together. But when we came up to the eighties and nineties, there developed a sense of the need for giving more attention to the youth. The world was bidding high for them, and the enemy was making special appeals to them. God rolled burdens for the youth upon the hearts of consecrated workers, some young, others of long experience. This was true not only in our own church, but also in other evangelical bodies. It was in 1881 that Dr. F. E. Clark led out in organizing the Christian Endeavor Society. This organization was soon followed by the Epworth League, the Baptist Young People's Union, and other societies for the youth.

Looking over our own church activities during the early nineties, we are reminded of the story of the advent movement; for, as then individuals arose to preach the advent message in different parts of the world, so now young people's societies sprang up spontaneously in many places. Most of them came in response to calls from the spirit of prophecy, but they were nourished from the common root of a universal need. These scattered efforts met the needs of many youth in some degree, and helped to make clear the necessity of a general organization for our young people everywhere.

The following is the first of a series of messages regarding the youth that God sent His people:

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."—*General Conference Bulletin, 1893, p. 84.*

This message led many of the leaders to think seriously about special plans for saving the youth and training them in service; and a few months after the first testimony was written, others came, giving more definite instruction concerning the organization of our young people.

ANSWERING THE MASTER'S CALL TO ORGANIZE

Even before the first call from the spirit of prophecy came in printed form, Elder Meade MacGuire, then a mere lad in Wisconsin, organized some of his young friends into a society for Christian service. Just after the first testimony on young people's work appeared, Elder A. G. Daniells, then working in Australia, organized a society there that prospered for years, and sent almost all its charter members into wider service for the Master. About the same time came the Sunshine Bands, Christian Volunteers, and other similar organizations in America. In 1899 Ohio led the conferences in giving formal recognition to the work for the youth. Two years later, in 1901, the General Conference asked the Sabbath School Department to add the care of the young people's work to its regular duties; and that department looked to its representatives in the local fields to promote this work.

This arrangement seemed the best that could be provided at the time, and God greatly blessed the faithful service rendered by these busy workers. In June, 1901, the "Young People's Work" was given a department in the *Instructor*. Three years later came a reporting system and a small manual. By 1905 the first young people's summary ever published showed that the work for the youth had not only gathered many young people in North America, but had also crossed the waters to other lands.

Of course we do not forget that in Australia the work began about the same time it did in North America, and was growing steadily. Germany had a society as early as 1903. Later, England followed. In 1905 a young people's society in London was holding meetings and doing much active missionary work. The Cook Islands had a flourishing society. So had Trinidad. In Africa and in the French-Latin field the day had dawned for beginning the young people's work. Jamaica, too, fell into the line just beginning to form, and holds the distinction of having sent in the first young people's report received from a foreign field.

In 1907 the young people's work was made a separate department of the General Conference, with M. E. Kern as secretary and Matilda Erickson as assistant. A convention was held in Mount Vernon, Ohio, that the workers in the office and in the field might study together the great task before them. Like the disciples in the upper chamber, these workers assembled in the Mount Vernon Convention continued in prayer and study till they could go forth with a united front to champion the cause of a new organization. The years have proved abundantly the wisdom and the utility of the plans adopted.



Missionary Volunteer Training Band, Walla Walla College

ENCIRCLING THE GLOBE

God prospered the work. By 1907 reports showed that we had 461 societies, with a membership of 8,933. This included the isolated youth who were affiliated with the organization. By 1924, reports showed 2,574 societies, with 53,522 members.

It is indeed inspiring to know that all around the world the Missionary Volunteer movement has been drawing earnest young people into the service of seeking and saving the lost. And it finds them everywhere, in crowded cities and in remote rural communities. During the World War, Missionary Volunteers found new doors of service opening before them. Now and then came encouraging reports of soul-winning work in the armies on both sides of the great conflict. Reports also came of Missionary Volunteer Societies among the soldiers, which proved to be life-saving stations indeed.

In Europe there has been a revival in the Missionary Volunteer work since the Great War. Hundreds and thousands of young people, from the Land of the Midnight Sun to the Bosporus, are joining this organization.

The Australasian section of our splendid army of Missionary Volunteers numbered more than 3,500 in 1921. It has reached out into the islands around, and found many earnest young people who, like Pana of the Ranonga Mission in the Solomon Islands, are giving their lives to the great work of seeking and saving the lost.

In Southern Asia young people are pressing forward in much the same line of study and service as in America. The slogan of our societies in that hot country in 1922 was, "No summer slump in India!" "From our European school in Mussoorie," wrote the divisional Missionary Volunteer secretary, "to the jungles of Burma, there are young people in training in that service which will fit them to lead their fellows in the closing work of the gospel."

The Far East sends equally cheering reports. In his quadrennial report in 1922, Prof. M. E. Kern said that the workers there were providing literature for this line of endeavor, and pushing vigorously the various phases of the Missionary Volunteer movement, and that the normal students in Shanghai Missionary College were being given a course in Missionary Volunteer methods, with the hope of having Junior societies in every one of their 140 church schools then operated in that field.

Down across the equator in South America, a growing army of young people are pressing forward in the service of their King. Our first Missionary Volunteer report came from that field in 1907. Since that time many excellent young workers have gone forth from

our institutions in Argentina. Later, Brazil fell into line, where our Portuguese young people, who have had few advantages, are struggling with our devotional and educational features as they try to render better service. Up in the Andes the young Indians have caught the spirit. Some who cannot read or write are at work for others; and they report, too. When the leader reads the items on the report blank, they hold up their fingers to indicate the amount of work done.

Over in Africa we also have earnest young people who have learned the joy of service. Perhaps you recall the story of the little African girl who gave her tiny gold earrings in the mission offering. These earrings have traveled around the world, drawing into the mission treasury an ever-growing stream of gifts; and the story of that little gift of love to the Saviour has touched the hearts of many whose eyes have not seen the little circlets of gold. Another of these young people was Ledingwana, a young chief who would rather be right than be chief, and so refused to shed blood to retain power. And there are many others.

One of our Missionary Volunteer Societies, located where the natives, even many professedly Christian natives, are addicted to drinking, made a very favorable impression on the chief. When the harvest time came, the young people of the Missionary Volunteer Society at the Lela outschool went to help this near-by chief. They started early, and worked faithfully till the work was done. The chief said, "These are surely good people — to drink no beer, and to work as hard as this. They must be different from other people."

In Inter-America we have many very fine young people, one conference alone reporting a thousand in its territory. To Inter-America went some of the first Standard of Attainment certificates that were granted to a foreign field. One year the young people of Jamaica sent one of the best Harvest Ingathering reports received at the General Missionary Volunteer office.

Over in the Hawaiian Island group, that beautiful jewel of the Pacific, we have young people whose reports stir hearts in many lands. One of these is a young Chinese woman who teaches in a public school. During May, 1923, she reported having observed the Morning Watch and being up on her Bible Year. Other items in her missionary report were excellent, and would have done credit to a small society.

In recent years more help has been given to the fields outside of North America. The general secretary, M. E. Kern, has visited the European, Australasian, South American, and Far Eastern Divisions, and the associate secretary, Prof. H. T. Elliott, has visited Europe

in the interest of this work. These visits have greatly strengthened and unified our Missionary Volunteer work around the world. J. F. Simon, assistant secretary of the Department, was formerly secretary of the department in Europe.

One thing is very evident as we study the growth of our young people's work in the local churches and in larger organizations. It is this: Wherever efficient leadership has been provided, excellent results have followed. And as we observe the prosperity that has attended this work which God has abundantly blessed, we are reminded that in all His great work on earth,

> "God leads no backward movements,
> He builds no road for retreats,
> His goals are all ahead of us."

ADVANCING OVER DIFFICULTIES

But the prosperity of the young people's work does not mean that there have been no problems. As the Missionary Volunteer Society has gone around the world, and has adapted itself to almost all kinds of circumstances, one of the great problems attending it has been that of producing its literature in different languages. For instance, the persons baptized in Europe in one year represented forty-six different languages; and workers in other countries are facing the same great problem. Since 1918 there have been language area committees to study means of providing the needed literature for the promotion of the Missionary Volunteer work in many tongues. Our equipment for work has also been greatly improved in the way of literature for use in missionary work and for general instruction in service.

OUTGROWING EARLY PLANS AND LAYING NEW ONES

After the General Conference of 1913, the Missionary Volunteer work entered upon an era of encouraging prosperity. New plans, additional workers, and a larger supply of literature in various languages were called into service to promote successfully the rapidly growing movement. In 1914 the Missionary Volunteers in North America had set before them a definite goal, and in that year's effort they almost doubled any previous annual record. In 1915 came the Educational and Missionary Volunteer Council at St. Helena, Calif. The keynote of the council was "Consecration and Efficiency."

The years that have followed that council have been years of much progress and many changes. Up to the close of 1915 the General Missionary Volunteer Department dealt directly with the local conferences in all administrative matters. However, the work

had grown to such proportions that it seemed necessary to relieve the General Department of some of the detail work. Consequently, in harmony with a resolution passed at St. Helena, the union Missionary Volunteer departments were given larger responsibilities; and in January, 1916, they took over the work of issuing the Reading Course and Standard of Attainment certificates, of apportioning their conference goals, and of gathering the quarterly reports from their local conferences. In that same year a census campaign was launched. Missionary Volunteer workers endeavored to get complete lists of the youth in their respective fields, and such other information as is vital to efficient work in soul-winning.

In the autumn of 1916 and the summer of 1917 two important meetings were held in College View, Nebr. One of the many plans laid at the first of these, called for a course of instruction in Missionary Volunteer methods. And as soon as possible the general Missionary Volunteer Department got out a book of instruction, known as "Missionary Volunteers and Their Work." Perhaps two of the most important resolutions passed at the council held the following year were the one declaring for Junior methods for the summer schools, and that voicing the decision to strive to give our young people more help in their social life. Standing committees were appointed to study various lines of work and to endeavor to find ways of making improvements. Two years later, to help carry out the resolutions on social life, there came from the press, "Social Plans for Missionary Volunteers."

In recent years the Junior work has received more time and stronger effort. Wherever there have been a sufficient number of children, a separate Junior society has been urged, provided suitable leadership could be obtained. This arrangement has made it possible to make the organized work mean more to the children and more to the older young people. Their differences can be more fully respected; their needs more fully met. Our first Junior Manual was printed in 1918. This proved very helpful to the workers in local churches. With the more intensive study of the Juniors' needs came changes, and at the General Conference of 1922, somewhat revised plans of organization were drafted. Immediately after this Conference the department prepared a new Junior Manual.

BUILDING UP THE YOUTH FOR SERVICE

The Missionary Volunteer leaders have realized keenly that the fundamental purpose of this movement is the salvation and training of our youth; therefore it has been the constant effort of these leaders to promote the development, first of Christian living, and next of Christian service, lest in getting youthful hands to work,

Christian activity be promoted without Christian faith and experience. For this reason the Missionary Volunteer movement has called the youth to prayer and study as well as to service, and the passing years have demonstrated the wisdom of this plan.

The three phases of Missionary Volunteer work act and react upon one another to produce strong Christians as well as fruitful workers. As several colors are needed to make the beautiful rainbow that spans the heavens in time of rain, so the devotional features, the educational features, and the practical lines of missionary activity promoted in the societies are all parts of the Missionary Volunteer movement that now encircles the world. These all blend as harmoniously as do the colors in the rainbow; and really to appreciate fully the growth of the entire movement, one should study the development, not of one, but of all these features.

The devotional features consist of the Morning Watch, the Bible Year, and the consecration service. These are often termed the thermometer of the Missionary Volunteer Society. Beginning with 1908, the Morning Watch Calendar, which has proved a very successful method of promoting the observance of the Morning Watch, has been printed every year. In recent years it has been printed in many different languages.

There is one service without which the true Missionary Volunteer Society cannot exist,— the consecration service. A society may thrive without having special rally programs; it may succeed without a Standard of Attainment class, for its members may study for Attainment membership alone; but the consecration service is the heart of the society, and without that service it cannot truly live. It may furnish good entertainment, but it will fail to be the life-saving station that it should be; and for this reason the Missionary Volunteer Department has endeavored to push this plan for deepening the Christian experience of the youth everywhere.

"Alone with God! the keynote this
Of every holy life,
The secret power of fragrant growth,
The victory over strife.

"Alone with God! in secret prayer
And quietness we feel
That He draws near our waiting souls
And does Himself reveal.

"Alone with God! true knowledge gained,
While sitting at His feet;
We learn life's greatest lessons there,
Which make for service meet."

The educational features comprising the Missionary Volunteer Reading Courses, the Standard of Attainment, the *Gazette*, leaflets, etc., have proved a great blessing to the children and youth. The Senior Standard of Attainment began in 1907; the Junior in 1915. In 1918 English Senior and Junior Standard of Attainment Manuals were published. In Europe, in Australia, in the Orient, in South America, and in still other parts of the world, as well as in America, young people have become Members of Attainment. South America put out a Standard of Attainment Manual in Spanish in 1920, and one in Portuguese in 1921. The number of Standard of Attainment certificates increased from seventy-two issued in 1908 to 1,391 in 1921.

The Reading Course conducted by the Missionary Volunteer Department was begun in October, 1907, and has grown marvelously. The records in the general office show that whereas fifty-five certificates were issued in 1908, there were 8,427 sent out in 1921.

In 1918 the Testimonies Reading Course was started; and as an inducement to interest the youth in these volumes, a gift book was offered each young person completing the reading of the "Testimonies" in two years. By January, 1922, the General Department had issued sixty-eight gift books.

"I love my books as drinkers love their wine;
The more I drink, the more they seem divine;
With joy elate my soul in love runs o'er,
And each fresh draught is sweeter than before!
Books bring me friends where'er on earth I be,
Solace of solitude — bonds of society!

"I love my books! they are companions dear,
Sterling in worth, in friendship most sincere;
Here talk I with the wise in ages gone,
And with the nobly gifted of our own;
If love, joy, laughter, sorrow, please my mind,
Love, joy, grief, laughter, in my books I find."

Other educational features are the *Gazette*, the leaflet series, and other literature published by the General Missionary Volunteer Department. In addition to this, in many of the foreign fields the Missionary Volunteer departments are producing excellent literature for their youth. South America has a good youth's paper. Most of the countries outside of America print their own society program material. It is the policy of the department to encourage and to help every young person to build up for himself a library that will be a true friend and educator.

GUIDING THE YOUTH IN SERVICE

The devotional and educational features, although absolutely necessary parts of the young people's work, are largely means to an end. The bugle call sounded by the spirit of prophecy was, "Will the young men and the young women who really love Jesus, organize themselves as workers?" This has been the call that the Missionary Volunteer movement has ever been trying to answer, and with Heaven's blessing, the records show in part the efforts of faithful workers through the passing decades. They are truly encouraging. Many a ship has carried to distant ports soul-winning literature. Books, papers, and tracts have been placed in public libraries and reading-rooms. In thousands of homes Christian help work has interpreted to lonely hearts the beauty of the gospel which God is calling Christians everywhere to pass on to others. Our Missionary Volunteers have cared for the sick, held meetings in jails, hospitals, and other institutions; have thrown their energies into religious liberty campaigns, and extended the influence of the Sabbath school to children in the slums of big cities and to dwellers in remote mountain nooks. In fact no line of missionary activity is foreign to the local society.

"It isn't the size of the pile in the bank,
Nor the number of acres you own;
It isn't a question of prestige or rank,
Nor of sinew and muscle and bone;
It isn't the servants that come at your call,
It isn't the things you possess,
Whether many or little, or nothing at all —
It's service that measures success."

LOOKING BACKWARD

At the time of the 1913 General Conference, Elder A. G. Daniells, in speaking of the Missionary Volunteer Department, said:

"As we enter upon the next quadrennial period, I expect to see this department gaining great victories and winning most important conquests. It has been only six years since we decided to organize this department. We just had a good start four years ago. And what has God not wrought for our young people!"

Time has fully met his expectations, for truly the Missionary Volunteer work has gone forward by leaps and bounds. Just after the General Conference had organized the young people's work as a separate department, Miss Edith M. Graham, then in Australia, wrote: "This young people's work is going around the world, carrying blessings in its train." These words seem prophetic now. They helped workers to remember that it was God who had called this organization into existence — the God whose word cannot fail.

And it did not fail. His command went around the world, and everywhere young people responded to the call. Everywhere the Missionary Volunteer movement is reaching out for the children and youth, seeking the isolated as well as those in churches and companies. Away in distant island fields, in remote island missions, and in secluded mountain regions, the Missionary Volunteer movement has found its way and been made a means for saving young people.

All through the years of its existence the Missionary Volunteer movement has been blessed with earnest workers in the local, union, and General departments. Together they have pressed forward in the great work of saving the youth. Some one has said, "Once a young people's worker, always a young people's worker;" for there seems to be something in the work for the youth that never releases its grip on the heart of the worker. Forever after, no matter what line he pursues, there rests a burden for the youth upon the heart of him whose eye has been trained to see their great needs, dangers, and possibilities. Many of these workers have become such integral parts of the young people's work that they have resolved never to leave it till God calls them away. They have caught the vision, and are weaving their own lives right into the fabric of the work for the youth.

"No one hath counted all the stars. None knoweth
What constellations share the deeps profound;
Unhid, but faintly, many a sweet light gloweth
Amid its common round.

"And so the unremembered ages treasure,
In quiet orbits and unpublished ways,
Those dear, brave lives, time's lesser lights, that measure
With helpful deeds their days."

— *Frank Walcott Hutt.*



CHAPTER XX

THE MESSAGE AMONG FOREIGNERS IN AMERICA

CALLED TO SERVICE

YEARS ago, Mrs. E. G. White, in a letter to Elder O. A. Olsen, wrote:

"Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor for those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Pacific Union Recorder, April 21, 1910.*

This message in later years has echoed through our papers and been repeated from the pulpit by men upon whose hearts God has rolled a burden to answer this call to service.

Of course Seventh-day Adventists began early in their history to reach out for their foreign neighbors and friends. In a way this work dates back to the fifties, at which time the Bourdeau brothers accepted the truth and began to proclaim it to other French-speaking people in Canada. A few years later work was begun among the Scandinavians and Germans. But it was not until 1905, about fifty years after our first foreign work was done in America, that a definite organization was provided to look after the promotion of the gospel among the foreign-language-speaking people within our own borders.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, O Son of man!
O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among the restless throngs abide,
O tread the city streets again."

WORKING IN THE MOST FOREIGN COUNTRY

Before this new department lay a great field of service. For truly, as some one has said,

"Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All peoples that on earth do dwell' have here their representatives, gathered by a divine ordering within easy reach of the gospel! Through them the world may be reached in turn."

The United States census for 1920 showed that there were then in America 36,398,958 either foreign born or immediate descendants of foreign-born parents. In 1922 there were about seventy languages spoken in New York City. It was at that time reported that that one American city had fifteen times as many Jews as Jerusalem, and ten times as many as all Palestine; more Germans than any other city in the world, save Berlin; and more Italians than any other city save Rome and Naples. Traveling westward from the Atlantic, we find the country dotted with representatives of other lands, and here and there are large settlements of people who speak a foreign tongue. Detroit, Mich., reported more than 20,000 Rumanians. In fourteen States the foreign born and their children are said to outnumber the native born, and in eleven other States they constitute from one third to one half of the population.

And every foreign-language-speaking neighbor is an opportunity, a call to service. Surely God, who notes the sparrow's fall, has followed these foreign friends as they have broken tender ties in their overcrowded homelands and come to America for greater freedom. And just as surely in His great plan some of His children are called to tell them of the great liberty of soul that only God can give.

This was the task that the department now known as the Bureau of Home Missions, undertook. Elder G. A. Irwin was its first secretary. He gave to it such time as other pressing duties would permit. However, the leaders soon arranged to give it more attention. Elder O. A. Olsen, who succeeded Elder Irwin in 1909, was allowed his entire time for this work, and given the assistance of an advisory committee representing different languages. The foreign membership of our denomination in America at that time was not large, there being only about 3,000 Germans, 2,000 Danish-Norwegians, and 1,500 Swedish believers, together with a few of other nationalities.

But the number of believers among all these nationalities increased with the passing years; and at the same time God blessed our workers as in faith, courage, and sacrifice they pressed on into

other languages to lead to Christ representatives of other nations. In a few years there was a sprinkling of believers speaking many tongues, but loving the same precious truth and looking for the soon appearing of the same blessed Saviour.

OUR GERMAN-SPEAKING AMERICANS

A little fruit was gathered among Germans in America back in the early formative days of our denominational work; but it was not until 1882 that the first Seventh-day Adventist German church was organized here. Among the pioneer workers for the German people was Elder L. R. Conradi. Soon after coming to America, as a mere lad, he found the truth. His heart yearned for his fellow countrymen, and in 1881 he began to labor for them in Iowa. Later he went to the Dakotas. In 1882 he left for Nebraska to join Elder Henry Shultz, who resigned from the presidency of that conference to enter the German work. Soon after this Elders Conradi and J. S. and S. S. Shrock pioneered the way into Kansas in behalf of their countrymen there. In this State, where many Germans resided, the work went very rapidly. Efforts in Wisconsin, Minnesota, Oregon, and Pennsylvania also brought good results. Through the passing decades the staff of workers grew, and so also has the number of believers.

And as we think of approximately ten million Germans in America, we rejoice to know that in 1922 we had 139 German churches, with a membership of 5,416. The World War made the German work in this country difficult for a time. In fact, some States forbade church services in foreign languages. But during the quadrennial period closing in 1922, the special German efforts conducted in several of our large cities were quite successful. However, the largest and strongest churches among the Germans, with a few exceptions, are found in the rural districts. In 1921 the German believers paid $23,000 more tithe than the previous year. Since the Clinton Theological Seminary was opened in 1910, 102 of its graduates have entered the work in America and elsewhere. When reporting at the General Conference in 1922, Elder J. T. Boettcher, superintendent of the German work, said:

"We are publishing thirty-two books and pamphlets and twenty-three different tracts, also the German Sabbath School Quarterlies and Leaves of Autumn. We are issuing a weekly paper called the *Deutscher Arbeiter*, and another weekly missionary paper called the *Christlicher Hausfreund*. The *Hausfreund* has nearly 10,000 annual subscribers. We put out an edition of 55,000 copies of the Harvest Ingathering paper, which netted us $26,000. German literature is being called for now more than ever before. Our workers have no trouble in finding readers."—*General Conference Bulletin, 1922, pp. 202, 203.*

THE DANISH-NORWEGIAN WORK

In the brief story of the first Scandinavian church organized in Wisconsin, as told in the sketch of Elder O. A. Olsen, we have the beginning of our work among the Danish-Norwegian people in America. That first church produced many workers for the cause. Three of the families who were charter members of it gave eight sons and one daughter to the work. From that small beginning in the fifties and sixties the work grew slowly but steadily among these representatives from Northern Europe in America. Elder J. G. Matteson was the pioneer minister among them. Before long he was joined by Elder J. F. Hansen, who was led to accept the truth through personal efforts of the former. Later other workers joined these or followed them in the growing procession that has changed with the changing years.

The Danish-Norwegian population in America is small compared with the German. According to the government census for 1920, there were about 550,000 people in the United States who had come here from Norway or Denmark. But out of these only about 3,000 are Sabbath keepers.

The Danish-Norwegian Seminary has been a great blessing in training workers for the foreign fields as well as for the homeland. The quadrennial report given at the 1922 General Conference session by Elder N. P. Neilsen, then superintendent of this section of the Bureau of Home Missions, showed that on an average twenty-nine workers, twelve ordained ministers, eight licentiates, and nine Bible workers had been devoting their time to the Danish-Norwegian people. They reported eleven new churches during the quadrennial period. Some good literature has been prepared for the promotion of the third angel's message among the branches of our Scandinavian peoples.

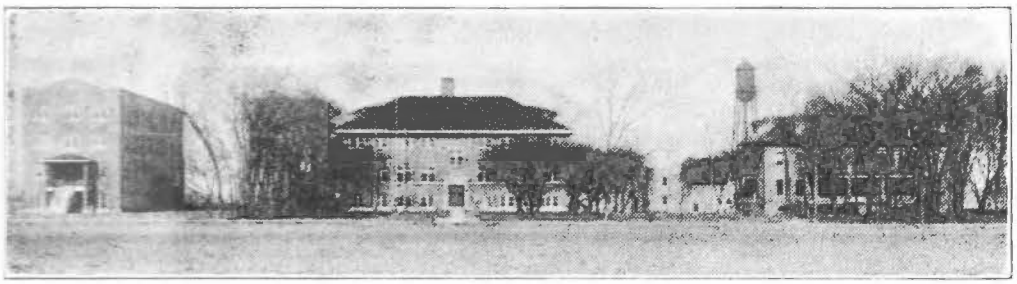
Back in the seventies, Elder J. G. Matteson began to publish a Danish-Norwegian paper. Now there are two besides the student paper put out by the Hutchinson Theological Seminary. Added to these there were in 1922, eighteen books and twenty-nine pamphlets and tracts in that language. One of our Danish-Norwegian workers is in a unique sense a foreign missionary in America. Of his work the superintendent said at the 1922 General Conference:

"Brother H. P. Hansen, our harbor missionary, stationed in New York City, is doing a large work in distributing hundreds of thousands of our periodicals and tracts to the people who are leaving that port for other lands. A government pass has been granted him, and thus he can go in and out on the docks and ships at pleasure. Eternity alone will reveal the fruit of this seed sowing."—*General Conference Bulletin, 1922, p. 204.*

OUR SWEDISH MEMBERSHIP

Back in the sixties and seventies, when Elder Matteson was pioneering the message among the Danish-Norwegian people, a number of his Swedish neighbors heard and accepted the truth. One of the first Swedish workers was a Dr. Charles Lee. He traveled a great deal on foot in Iowa and Minnesota, and in 1873 reported more than fifty converts.

Another pioneer worker was C. Carlstedt, who before he became an Adventist had his mind turned to the book of Revelation. Finally he obtained "Thoughts on the Revelation," and soon identified himself with the Seventh-day Adventist denomination. In 1874 he went to Battle Creek, Mich., to help edit the Swedish paper printed there.



Broadview College and Theological Seminary, La Grange, Ill.

This periodical became a very successful soul-winner at home and abroad. Other literature was added, and the Danish-Norwegian publications were now and then pressed into service. Brother James Sawyer, who for some time was connected with the Chicago Mission, took a special interest in the effort put forth for the Swedish people, and circulated the literature freely.

Another in the long line of workers for this people in America is Brother August Swedberg. For many years he edited the Swedish paper, and has also translated a number of books and tracts into that language. So with pen and tongue, and through pulpit and press, the message has been going to the Swedish people in this country, gathering such as have been willing to make a covenant with God through sacrifice.

The number of Swedish believers in America is almost the same as of Danish-Norwegian. In 1922 there were sixteen ordained ministers, four licensed ministers, eleven Bible workers, and a number of canvassers devoting their time to soul-winning work among the Swedish people in America. Six new churches were organized among them during the quadrennial period ending in

the spring of 1922. For a time two Swedish papers were published, but with the beginning of 1922 one was discontinued and the other enlarged. This paper, together with other literature, is helping to win the hearts of Swedish readers for Jesus.

The Broadview (Ill.) Theological Seminary has sent out a number of workers to various foreign fields, as well as provided some for the home field. "Not less than seven of the leading workers in Sweden," said Elder August Anderson, superintendent of the Swedish work in 1922, "have received their training in our school." This college also conducts language classes in Russian, Italian, Hungarian, and Rumanian.

THE HEBREWS IN AMERICA

There are about four million Jews in America. Some of these have found in the rejected Messiah their own precious, personal Saviour. However, the progress of the third angel's message among the Jewish people has been slow, though not without encouraging features. In recent years prospects have grown brighter. It was estimated that in 1885 less than 5 per cent of the Jews knew anything at all about the New Testament. Since that time, however, many rabbis have manifested a deep interest in this part of the Bible.

The Sabbath and some of our principles of health reform have helped Seventh-day Adventists to gain access to the Jews with other important doctrines. This work is in charge of Elder Frederick C. Gilbert, himself a converted Jew, who is acquainted with the Jewish mind and knows how to appeal to the Jewish heart. This has doubtless helped greatly to challenge the attention of the Jew to the gospel message. Some literature has been prepared. For this there has been a demand not only in America, but also in Europe, South America, and Africa. And so as the years go by, God is gathering from among the descendants of Abraham a people who are preparing to meet Jesus.

WITH OUR FRENCH AMERICANS

The French population of the United States and Canada in 1922 was said to be over four million. We find the French-speaking people mostly in Eastern Canada, in the North Atlantic and Lake States, and in the extreme Southern States, especially Louisiana. You may recall that it was about 1855 that the first French converts were added to the Adventist believers. The work, however, has grown slowly. By 1922, Elder L. F. Passebois, secretary of the French work in this country, reported 356 French Sabbath keepers.

There were three churches and five companies; but many of the French believers are isolated, holding up the torch of truth alone.

Up to 1922 our French work was done almost entirely among Roman Catholics. Ten laborers were then engaged in that difficult work, and were pressing forward in spite of obstacles and persecution. There is not as yet a great deal of denominational literature in that tongue; but the French *Signs of the Times,* "Steps to Christ," and several other books, together with a series of tracts, have been available in that language for a number of years. Speaking of experiences and results in this work in 1922, Elder Passebois said, in substance:

"Many difficulties have been met. Workers in some places are subject to mobs, stoning, fire, and prison. I have been arrested fourteen times. My home has been burned down, and I have received thirteen black hand letters threatening my life and the lives of my family. In one place a family of seven accepted the truth. Their cattle were poisoned, their barn was burned down, and they had to leave the place, but they remained faithful.

"The Harvest Ingathering campaigns have brought excellent results. The French believers in 1922 ordered 30,000 papers; and in 1921 one small church averaged $117 per member." (See *General Conference Bulletin,* 1922, pp. 150, 151.)

OUR SPANISH NEIGHBORS

Our Spanish-speaking Sabbath keepers are found chiefly in the Western and Southern States. South Texas has a very large Spanish population, and the same is true of the whole Texico Conference, which embraces New Mexico and the western part of Texas. El Paso alone has over 30,000 Mexicans. Among the Spanish-speaking Americans the third angel's message has made some progress; and as it finds honest hearts, it stirs them to labor for others. One Spaniard who accepted the truth through reading "The Great Controversy," said Homer D. Casebeer, secretary of the Spanish work, in the quadrennial report for 1922, has been canvassing for it, and met with good success in the mining district. Through his efforts some of his neighbors have become Sabbath keepers.

There are a few churches and several companies among the Mexicans in California. At Phoenix, Ariz., where we have a Spanish academy, there was in 1922 a Spanish church with sixty members. In San Antonio, Texas, at that time there was a Mexican church. In Laredo, Texas, a mission school was operated. Small companies are found in different places in the States mentioned. Work has also been started in Colorado and Florida, but so far the work for our Spanish neighbors may truly be said to be in its infancy.

AMONG OTHER FOREIGN-LANGUAGE-SPEAKING AMERICANS

One day when traveling, I had to wait a few hours in El Paso, Texas, for another train. Among the many things that attracted my attention was an open Bible on the desk at which sat the secretary of the Travelers' Aid.

"It seems good to see an open Bible in a public place like this," I said, hoping to learn something about her love for the Book of books. She smiled as she enthusiastically explained that she was preparing some Spanish Bible studies to use among the 30,000 Mexicans in her city. This lady was not one of our people, but often that picture comes back to me as a miniature of the work of our church, not in one but in many languages.

From the extreme southern part of North America up to the northern populated part of Manitoba, where one of our faithful missionaries travels hundreds of miles across the snowy plains in the Canadian winter, pulling his supply of books on a toboggan, and from the Atlantic to the Pacific, are millions of foreigners for whose feet burns not the lamp of truth that brightens our own pathway. According to government statistics sent out in 1920, there were in the United States 3,365,864 Italians, 2,436,895 Poles, 2,043,613 Hebrews, 850,848 Spaniards, 731,949 Russians, 622,796 Czechs, 619,866 Slavs, 473,538 Magyars, 370,499 Dutch and Friesians, 336,600 Lithuanians and Letts, 265,472 Finns, 221,770 Greeks, 215,728 Portuguese, 140,559 Croats, 104,139 Syrians and Arabians, 95,458 Ruthenians, 91,683 Rumanians, 87,890 Flemings, 52,840 Armenians, and 52,208 Serbians. Aside from these, there are smaller numbers of several other nationalities.

Canada as well as the United States has a large foreign population. So the task of giving present truth to all these people seems formidable enough from a human point of view.

However, a beginning has been made, and God has greatly blessed the efforts of those who have stepped out in faith to try to save the unsaved among these foreign peoples in America. By 1913 there were seven Seventh-day Adventist Russian churches in North Dakota. Small beginnings had also been made among the Finns in Brooklyn and New York, among the Rumanians in Cleveland, Ohio, and the Italians in Chicago, Ill.

By 1922 there were Italian churches and companies in ten large cities, and in California and Nevada a beginning had been made among immigrants from Southern Europe. On Erie Street, Chicago, in an old meeting house built during the year of the great fire in that city, twenty-four Polish believers were meeting and praising God for a place among God's remnant people. Rumanian churches

have been reported in Nebraska and in Saskatchewan, where we probably have our largest Rumanian work, as well as a growing interest among the Russian people. The brother referred to as working up in northern Manitoba, has reported a number of conversions among the Ukrainians, perhaps better known as Ruthenians; so a beginning has been made in new Ukraine in Canada, where there are almost 50,000 of that nationality.

Something has been done to help solve the Chinese and Japanese mission problem, especially on the Pacific Coast, where we find the largest number of these Orientals. Immigration regulations, and especially racial feeling, have added many complications. So far the work in behalf of our Chinese and Japanese neighbors has been carried on chiefly through our literature. Among them some are finding the only remedy for sin. In 1922 our reports showed eighteen Japanese believers in California. These in turn are working for others of their countrymen. In Canada a Chinese brother has been doing successful canvassing work, so he has been used in implanting in other hearts the same seed that bore fruit to newness of life in his own.

It was indeed encouraging to study the compiled reports of our workers among the foreigners in America, for the year 1921. It showed 4,457 new members; and seventy-five new churches, totaling in 1922 at least 364 churches and companies, with a membership of 14,157. Looking at it one way, we can say, "What hath God wrought!" On the other hand, we may well exclaim with the disciples of old, "What are these among so many?" But we take courage, for we recall that God can do great things with small forces.

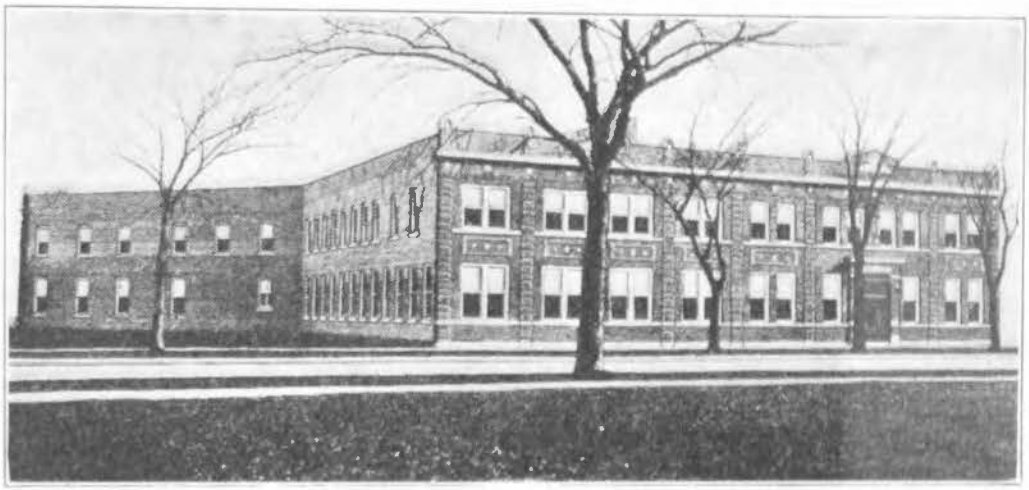
SECRETS OF SUCCESS

Two secrets of the success that has attended this work, we find in the efforts put forth to educate workers and to prepare literature for our foreign population. For a short time back in the eighties there was a Scandinavian Bible school in Chicago and a German Bible school in Milwaukee. When Union College, Nebr., opened in 1891, it was equipped with three foreign departments, German, Danish-Norwegian, and Swedish. Here workers were trained to labor for these nationalities.

In 1909 seminaries were established to take over this work. The German seminary was opened at Clinton, Mo.; the Swedish, near La Grange, Ill.; and the Danish-Norwegian, at Hutchinson, Minn. Aside from these there have been modern language departments in some of our other schools. Battleford (Western Canada) and Sheyenne River (N. Dak.) academies have each conducted a Russian

department. Oshawa Missionary College (Eastern Canada) has a French department; the school at Phoenix, Ariz., is Spanish; the Broadview Theological Seminary has a miscellaneous language department; while some of our academies give instruction in German. Already from these institutions have gone many workers who completed from fourteen to sixteen grades.

The publishing work has also made good progress in a number of foreign languages in America. In 1922 our houses in the United States and Canada were putting out literature in thirty languages besides English. The little book, "Steps to Christ," has been translated into seventeen; "The World's Hope," into thirteen; Leaves of



INTERNATIONAL BRANCH, PACIFIC PRESS PUBLISHING ASSOCIATION, BROOKFIELD, ILL.

From This Plant Is Issued Foreign Language Literature in More Than Twenty-five Tongues.

Autumn, into eight; "His Glorious Appearing," into nine; "The Great Controversy," into ten; "Our Day," into seven; and the Harvest Ingathering papers have come out in fifteen languages. One copy of each of the publications put out by the Brookfield house alone, according to a 1922 report, would cost $250. Conventions and camp-meetings, as well as special days in churches, have helped greatly in scattering this literature. At one convention the delegates represented eleven different languages.

As we meditate upon God's great purpose for these people who have come to America, and upon the great things His Spirit can accomplish through consecrated human effort, there comes to mind a collection of pictures. One is that of a young Greek who came to the Bureau of Home Missions in Washington one day. He introduced himself by saying, "I am a Seventh-day Adventist now for

nearly a year." He had been led into the truth through reading, and had given up his business that he might prepare for the Lord's work. Another picture comes from China. In 1922 some one told of a meeting held in that country. Among those present were fifty Chinese preachers, twenty-five of whom said they had become converted to Christ while in America.

So God is sending many to this country to find the Saviour of men, that He may use some of them in America, the home of their choice, to help gather unto Himself out of all nations, kindreds, tongues, and peoples, subjects for His everlasting kingdom.

MUCH STILL REMAINS TO BE DONE

The burden should still rest heavily upon the heart of every American who knows God and His message for the world at this time, for much still remains to be done. Have you ever stopped to think that all the foreign-language-speaking believers in America would make only a small city, and yet there are millions and millions of their countrymen in this land. So truly there is still a great foreign mission field in America. Says one writer:

"The responsibility of the church to the foreign-born is made heavier by the fact that, according to statistics, more than half of the huge foreign-born population in the United States is untouched by the church, and even a larger proportion of their children are growing up without being brought into touch with any church whatever."

"God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America, than has been done in the past," wrote Sister E. G. White some years ago. Then she continued her appeal by saying:

"As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America, a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues. There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence."—*Review and Herald, July 25, 1918.*

Again Sister White says:

"Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message."—*"Testimonies for the Church," Vol. VIII, p. 35.*

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church." — *Id., p. 36.*

"If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley,
While the multitudes go by.
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

"If you have not gold and silver
Ever ready to command,
If you cannot toward the needy
Reach an ever-open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Saviour's feet.

"Do not then stand idly waiting
For some greater work to do,
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere."

FOREIGN MISSIONARIES IN AMERICA

Elders D. T. and A. C. Bourdeau, O. A. Olsen, and J. G. Matteson, mentioned in another chapter, though foreign born and prominent in the work for foreigners, had a good command of the English, and served shoulder to shoulder with other pioneers who laid the foundation of our general denominational work.

Next in the line of workers for the foreigners in America stood perhaps Elder John Frederick Hansen, born in Denmark in 1840. At the age of twenty-five he accepted the third angel's message, and with all the ardor of his soul he began proclaiming the glad tidings to others. He labored extensively in Minnesota, Wisconsin, Nebraska, Iowa, and Missouri, and also in the Scandinavian countries in Europe. Many others might be mentioned in this connection, but the limits of this book forbid further details.

CHAPTER XXI

THE BIRTHPLACE OF THE ADVENT MOVEMENT

HOW THE WORK BEGAN

AMERICA is the birthplace of the Seventh-day Adventist denomination; so the story of the beginning of our work in this country is the story of the struggles of the pioneers who, shortly after the bitter disappointment in 1844, accepted the light God gave them on the sanctuary and on the Sabbath, and went forth to give it to the world.

Their story we have already told in part, but a story so thrilling merits further details.

The first Seventh-day Adventist church was at Washington, N. H., where a group of believers in 1844 began to keep the seventh day as the Sabbath; and back to that little church the hand of history points as the beginning of our denominational work in America — yes, and in the world. Like the tiny mountain stream this work has steadily advanced.

EARLY WAYMARKS OF PROGRESS

In 1852, Elder James White, looking back over three years of struggle in pioneer work, said:

"Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there were but about a score of advent brethren in the State of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that 'delight' in the whole 'law of God.'"— *Review and Herald, May 6, 1852.*

The good report from the West could partly be attributed to the untiring labor of Elder Bates when he went there to bring to disappointed Adventists the newly discovered truths that had filled his own heart with hope. At Jackson, Mich., he found twenty Adventist believers, who soon accepted his message. This company did much to build up the cause in its infancy. That church contributed both men and means for the work of God.

Some of the fruit in Canada was also gathered by Elder Bates. Of a visit he and Elder Hiram Edson made to that field in 1853, he said:

"We crossed the St. Lawrence for Canada West; . . . and wherever we have learned that there were scattered sheep in the back settlements north of us, we have waded through the deep snow from two to forty miles to find them, and to give them the present truth; so that in five weeks we have traveled hundreds of miles."

OVERCOMING OBSTACLES TO SUCCESS

So the work went on. But if friends were many, foes were not a few. The opposition to any form of organization began early and continued for some years. The "shut door" view, or in other words, the unscriptural theory that probation had closed in 1844 for all who were not in the advent movement of that year, did not die suddenly. When the workers were busy laying the foundation of God's cause in Michigan, the "Messenger" * movement, promoted by two laborers who had apostatized, threatened for a time to interfere. Some, both ministers and lay members, were persuaded to join it. But it soon died out. Nor could it hinder God's truth from marching on.

Next the enemy of the remnant church attacked our work in Wisconsin, where the cause was just gaining a foothold. Two disaffected workers started the "Age to Come" movement. In other words, they began teaching the doctrine of a future probation for a very large part of the human race. It put far off the coming of the Lord, and for a time unsettled some of the Adventist believers in that State. But again error gave way to truth.

And again the enemy opened up his campaign on new soil. This time Iowa was the battlefield. Brethren Snook and Brinkerhoff lost their way, and began to sow tares in the hearts of innocent believers. Perhaps this was the most persistent apostasy that had arisen up to that time. But through His Word and His messengers, God again saved His flock from Satan's attacks.

THE SECRET OF PROGRESS

The opposition in the fifties seems to have caused a shortage of funds for carrying on the publishing work. In 1854 it was thought best to make the *Review* a weekly. But funds were soon exhausted, and in those days debt was scrupulously avoided. So the *Review* for May 30 of that year contained this announcement: "One hundred dollars behind on the *Review*. No paper next week." And in about a month came another issue announcing: "$65.89

* NOTE.— This movement took its name from a paper called *The Messenger*, which indulged in venomous attacks upon Elder and Mrs. James White and other leaders of the work at Battle Creek.— EDITOR.

behind on the *Review*. The paper will be omitted next week." So the Seventh-day Adventist Church in America did not travel to prosperity on "flowery beds of ease."

Those were days of real self-denial and self-sacrifice. A sister in Massachusetts, for instance, sold the only carpet she had, that Elder Bates might have money to get out his tract on the second coming of Christ. Another sister, a widow, sold her cottage, that she might help in sending the last message to others. "O sound the alarm," wrote a believer at Jackson, Mich., to one of the pioneer ministers, "and let the message fly! I think it is the last one to the remnant. We herein send you $10 for the spread of the truth. If you need it all, use it; if not, let Brother Bates have a part of it to travel with." A number of believers put their farms into the foundation of this work. These are only a few of the many whose purses were in the message. The laymen and ministry joined hands in sacrifice and service, and God truly gave the increase.

These incidents show the spirit that made it possible for God to lead His children on over obstacles to greater and greater strength.

By 1855 the glad tidings of the third angel's message had crossed the Mississippi into Iowa. And with growth new plans were developed. In 1859 came the plan of "systematic benevolence" for the support of the work. Believers were referred to the text, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." And it was urged that they neither forget the first nor yet neglect the second requirement of that command.

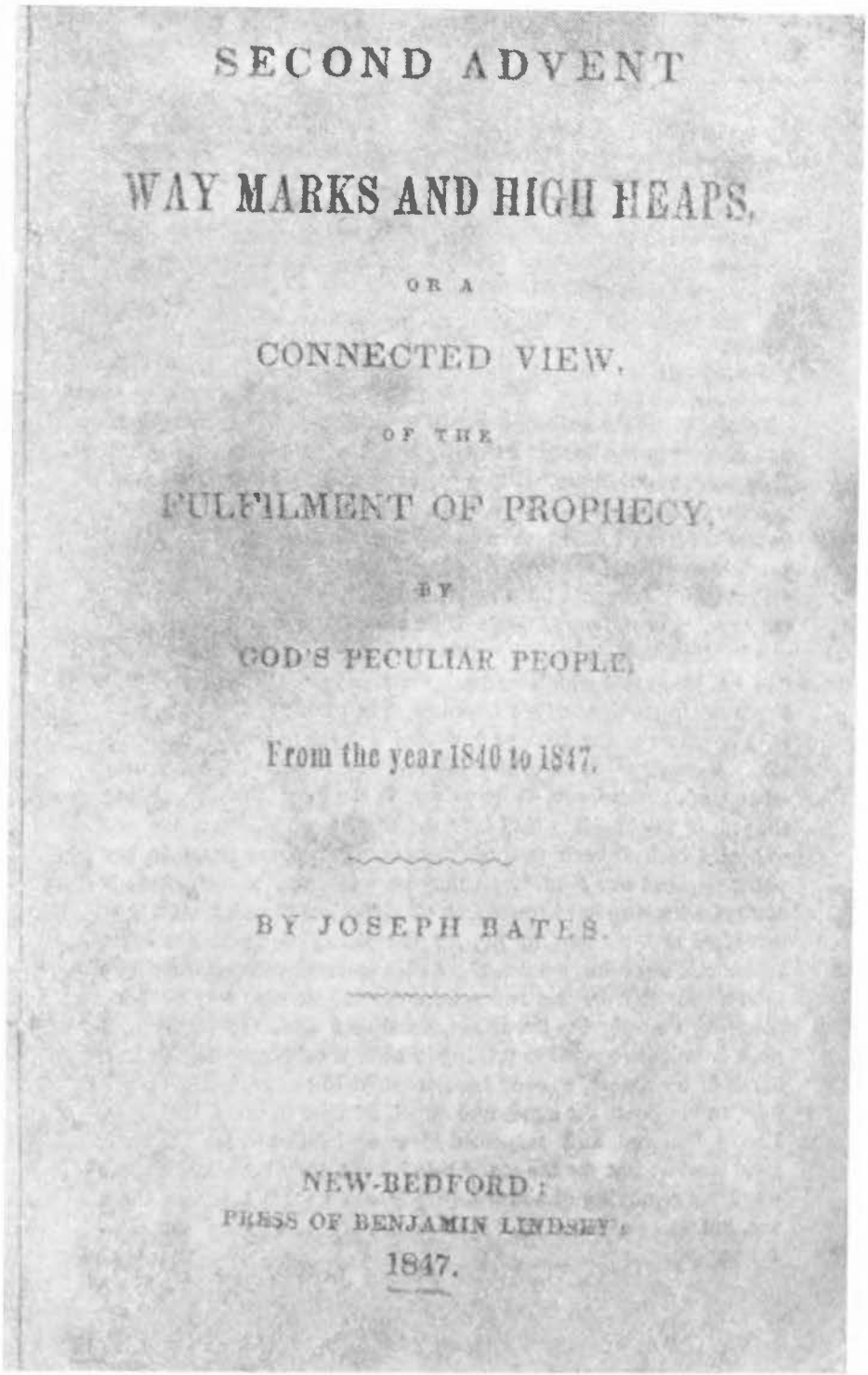
The plan to set aside a tenth of one's income for gospel work was adopted in 1879, and gave a new impetus to the message. As the years went by, its importance became more evident, until it seems to us that without it we could scarcely think of aggressive evangelistic work at all.

By 1859 our literature sales had crept up to about $800 a year, and there had also been an encouraging gain in membership.

AN ERA OF GREATER EXPANSION

In 1859 Elder J. H. Waggoner, when delivering a stirring address at a general meeting, said: "I think I speak not my own feelings only when I say that I have for some time been deeply impressed with the thought that this message is soon to rise and go with power." During the sixties the workers saw some of their hopes realized. But the seventies held still greater cheer for these earnest heralds of the coming King.

Somehow each new decade brought evidences of remarkable growth. Shortly after entering the seventies, our first missionary from the Northern States went into the Southland. About this


SECOND ADVENT

WAY MARKS AND HIGH HEAPS,

OR A

CONNECTED VIEW,

OF THE

FULFILMENT OF PROPHECY,

BY

GOD'S PECULIAR PEOPLE,

From the year 1840 to 1847.

BY JOSEPH BATES.

NEW-BEDFORD:

PRESS OF BENJAMIN LINDSEY.

1847.

AN EARLY TRACT ON THE ADVENT

"A Sister in Massachusetts Sold the Only Carpet She Had, That Elder Bates Might Have Money to Get Out His Tract on the Second Coming of Christ."

same time Sister White appealed to the church in America to send workers into foreign lands. There were now 5,390 believers in this country. Who would go? and how should they be sent?

Finally the problem of making a beginning was solved. In 1874, as already related, Elder J. N. Andrews sailed to Europe as our first foreign missionary. That was the beginning of our foreign mission enterprise, which ever since that year has been one of the leading features of our work. Today, although Europe and Australia are sending forth many noble workers into foreign fields, North America is still looked upon as our principal home base, the main recruiting station for the regions beyond.

During the seventies our first denominational college was opened; for the leaders saw that to develop workers for the cause in America and elsewhere, they must provide Seventh-day Adventist schools for training the youth. This need was now in turn laid before the believers during the camp-meeting season, and God's people went deep into their pockets and gave more than was asked. The homes of the believers could do without many things for the sake of the cause they loved. They had long since gone the full length of Moody's suggestion, "Give until it hurts; and then keep on giving until it doesn't hurt."

The work that was started on the Pacific Coast grew so rapidly that in the seventies it seemed best to establish a publishing house in California. Believers in the East helped launch the enterprise; but the few in the West did not shirk. When the church members on the Coast were asked to raise a specified sum, they responded with an amount about four times as large. So the Pacific Press was established, and began sending forth the ever-growing stream of soul-winning literature that has flowed from this plant into the world-wide field for the last half century.

NEW PLANS AND NEW PROBLEMS

Advancing into the eighties, we find our pioneer colporteur, George A. King, opening the door into a new era in book sales in America. Surely God led this obedient servant to adopt the method that has been one of the greatest secrets of the phenomenal growth in our literature sales. It was also during this decade that the cause in America was called upon to part with one of her most noble leaders, Elder James White, who died in 1881. This seemed an irreparable loss to the struggling cause. But with God there are no crises. Now and then He calls His faithful workers to rest; still His cause goes marching on, regardless of losses.

The American Health and Temperance Association, launched by the leaders in 1880, in three years had a membership of 20,000.

The association circulated three pledges, and it was expected that every Seventh-day Adventist would sign the teetotal pledge. City mission work was also prospering. By 1887 reports showed more than thirty city missions holding up the torch of truth in different large cities from Maine to California.

By 1889 there were more than twenty-five conferences in America. Nearly all of these were in the United States, but the denominational work was also gaining a foothold in Canada. The first conference to be organized there was confined to the Province of Quebec. The statistics for the world in 1889 reported 28,324 members. Of these, more than 25,000 were in America, and they were giving more than a quarter of a million dollars a year to the denominational work, and there were more than 360 laborers proclaiming the message in the United States and Canada; whereas forty years before, not even one laborer was giving his entire time to this work.

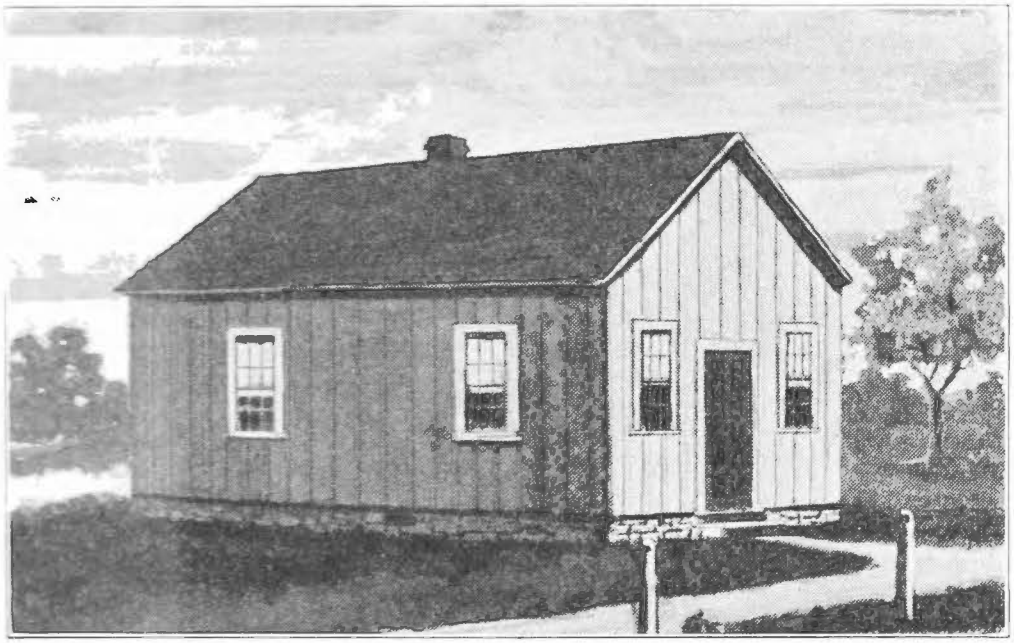
About this time the enemy of all truth, who is ever trying to deceive, if possible, the very elect, and to hinder in every other conceivable way the progress of the cause of God on earth, stirred up persecution in different places. How could the church best espouse the cause of those who were made to suffer thus wrongfully because they chose to obey God? This question was answered, in part at least, by the organization of the Religious Liberty Association, which has nobly championed the cause of soul liberty ever since. It is now a department of the General Conference and not a separate organization.

Perhaps persecution was somewhat responsible for the slow progress made in the Southern States. In 1890, about twenty years after the first worker from the North had gone south of the Mason and Dixon's line, the General Conference president, in speaking of the Southern field, said, "Much time and money has been expended down there, but with few exceptions the results have not been satisfactory." However, the colporteurs who pioneered the work in many parts of that field met with fair success. In some places excellent results were reported, seeming at least to suggest a solution of the question of how to make a beginning in that field.

It was in the eighties that our rapidly growing Sabbath schools heard the Macedonian call, and in response began giving some of their weekly offerings to missions. When the next decade dawned, the Sabbath schools in America were busily building a missionary ship to carry the good news of salvation to the South Sea Islands. The same year that this ship, known as the "Pitcairn," was built, *Our Little Friend* began its weekly visits to the homes of Seventh-day Adventist boys and girls. That was another token of progress.

HOME AND FOREIGN MISSIONS

It is a real tonic to one's courage to look back and see how the work spread to new fields. Each year new members were added in larger and larger numbers. Better plans were devised for stronger efforts, and much needed equipment was obtained for prosecuting the work. Before the new century dawned, many laborers had gone from America into the regions beyond. They had gone to Europe, to Africa, to Australia, to South America, to India, to China and other places in the Orient, and to the West Indies.



First Seventh-day Adventist Church in Battle Creek, Mich.

Systematic support of our foreign mission work was begun by encouraging believers to adopt the plan of giving to this work upon the first day of the week as God had prospered them. First-day-offering boxes were prepared and furnished to all who would undertake to lay aside each week an offering for this sacred purpose. This stream of gifts to missions was swelling to meet the growing work in other lands. Just about the time we were crossing over into the twentieth century, the first-day-offering method was succeeded by the Ten-cent-a-week Fund, which by degrees grew into sixty cents a week. As we look back, it seems hard to conceive of the possibility of a foreign mission enterprise apart from the weekly gift plan which God has blessed so abundantly.

But money was not the only thing Seventh-day Adventists in America were giving to help send the glad tidings to other lands.

The organizations for home missionary work, which placed thousands of volumes in public reading-rooms, did not forget the needs outside of America. One year they distributed 9,000,000 pages of reading matter, 600,000 papers, wrote more than 33,000 missionary letters, and visited more than 66,000 families. Some of these soul-winning efforts reached foreign shores. But perhaps no workers are more uniquely foreign missionaries at home than those located in the large seaports of America. Our harbor missionaries, with their truth-filled literature, visit ships that go to all parts of the world.

And now before we pass on, let us notice one of our veteran harbor missionaries. He is located in New York City, America's great metropolis. Since he began his service there in June, 1895, Captain Johnson has made many friends and won many hearts for God, from among the crews of ships that come and go. "Liberty," the little gasoline launch in which the captain travels from place to place, from wharf to wharf, and ship to ship, is well known to many who have visited New York City. Usually the captain is accompanied by his faithful wife, who, like her husband, is heart and hand in this soul-winning campaign among seafaring men.

"What do you do?" I asked her one day.

"Oh," said she in her cheery way, "when Captain Johnson goes aboard a ship with his books, I stay in the launch to take care of it, lest it swing around and rub on the big boat. Then sometimes he needs more books. I get these for him; and so on."

"How did you come to take up this work?" was another question.

And in an interesting, reminiscent way she told how the third angel's message found them in Detroit, Mich. Her husband was then sailing on the Great Lakes. But when he changed his religion, it was also necessary to change his work. He had no trade; but he took up decorating, paper hanging, and painting, and was doing very well when the General Conference called him to his life-work in New York City. Twice Captain Johnson and his wife have gone up to Buffalo in their boat, to see what could be done on the Great Lakes. "We sold a great many books on those trips," she said, "and people begged us to stay and hold meetings, but of course we had to return to New York." Once they spent a little time in Boston, working in the city from house to house, as well as among the sailors, and they left a number of Sabbath keepers there before going back to New York.

The details of their work among sailors of all classes, temperate and intemperate, religious and profane, learned and illiterate, would make a most interesting story. But it cannot be told here. Sufficient to say that Captain Johnson has had the pleasure of leading back

to the Father of us all, many of those seafaring men who had wandered far from God. Some of these are quietly witnessing for their Master in their everyday lives; and others, in addition to that great service, are proclaiming this truth with tongue and printed page.

ENTERING A NEW CENTURY

God works in many ways His wonders to perform. Wherever we turn when studying His cause on earth, we see that He is limited neither in plans nor in power of advancement; and it is always interesting to note the tokens of progress that prove this conclusively. We have seen many such tokens; and now, crossing over into the twentieth century, we find many more. For instance, the gospel work in the Southern States needed a publishing house; and accordingly, in 1901 the Southern Publishing Association was organized in Nashville, Tenn. About this same time it became evident that because of the remarkable growth of the work, the burdens of many leaders were getting too heavy, so changes in the organization were effected to distribute responsibility, and lessen the congestion of duties great and small in the now large central clearing house for our work in America. One of these changes has brought us the twelve union conferences, which are today carrying forward the work strongly and efficiently in the United States and Canada.

Previous to 1901 the territory of North America was divided into six districts, with a superintendent over each district. At the General Conference held that year these districts were organized into union conferences. Others came later.

Study was also given to the formation of general departments to have supervision of special features of denominational work. In 1903, shortly after the very destructive fire in Battle Creek, Mich., the headquarters for our work in America, and in the world, were changed from that place to Washington, D. C. That same year plans for the organization of departments were completed, and a number of these were formed; and later, other departments were organized.

THE HOME COMMISSION

Before the second decade closed, the Home Commission was created—another evidence of progress. It was organized to help build up and strengthen the Christian home, an institution for the welfare of which leaders in the advent movement have ever been deeply burdened. But it was not until the fall of 1919 that the leaders saw their way clear to provide a commission to look after those interests that are woven most closely into the home fabric. This new commission was composed of the secretaries of the General

Conference Educational, Missionary Volunteer, Sabbath School, Medical, and Home Missionary Departments, together with "such other members as may seem best." Prof. M. E. Kern, of the Missionary Volunteer Department, was its first chairman. At the time of the 1922 General Conference session, Prof. Arthur W. Spalding was chosen to lead out in the work of this commission, giving his entire time to its promotion.

Many years ago Sister White magnified the place of the home in the advent movement. Said she:



ONE OF OUR EARLY CHURCHES (CENTER), AMHERST, N. H.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"The Ministry of Healing," p. 349.*

And this is only the beginning of the earnest appeal made in "The Ministry of Healing" for the home. About two years before Sister White's death, in 1915, Professor Spalding interviewed her. She was deeply burdened for the home, and said, "Oh, I wish that I had strength to go out and stand before our people as I used to do! I would teach them the great importance of the home training they should give to their children for the sake of the advancement of God's work."

"But, Sister White," said Professor Spalding, "you have instructed them. It is written out for them in your books, 'The Ministry of Healing,' 'Education,' and the 'Testimonies.'"

"I know that it is written, but I am afraid our people don't read it. I'm afraid they don't understand."

"Do you mean to say that teaching parents how to train their children is the most important work before us?" asked Professor Spalding.

"Yes," replied Sister White, "it is the very most important work; and we have not begun to touch it with the tips of our fingers."

The messages referred to, and others from the same source, stirred hearts to definite action. The one great purpose of the commission is to make the departments represented in its membership the greatest possible blessing to the home. The commission is not itself a department. It does not have a staff of workers extending down through the church organization. It might be considered an inter-departmental committee, whose purpose is to coordinate the work of these departments in their relation to home life. The tendency of the age seems to demand that workers become a sort of second line of defense around the home to help the parents and to re-enforce their efforts.

Soon after its organization, the commission held a series of institutes to study the home and its everyday problems. Reports indicated that the instruction given was greatly appreciated. Camp-meeting studies upon home problems have also been directed by the commission. Another need that the commission has endeavored to supply is the selection and preparation of suitable literature for the promotion of home ideals. The Christian Home Series of leaflets was planned, and soon the first three came from the press. Helpful instruction was given through our educational journal, *Home and School.* A set of Mothers' Lessons was prepared for study alone or in groups; but the group study was encouraged wherever possible, and this resulted in the organization of many Young Mothers' Societies in different places. In fact, before there was any concerted action whatever along this line, at least one such society had sprung up. due to the need of help deeply sensed by the young mothers in one of our churches in the Middle West.

The Home Commission is endeavoring also to be a blessing to our young people in every possible way. It seeks not only to help heads of families in the solution of their problems, but as far and as fully as possible it enlists the co-operation of ministers and other conference workers in the study and solution of the problems that confront both parents and children in their social life, including

courtship and marriage. Its constant endeavor is to help both old and young to make their homes strong Christian centers from which shall emanate the spirit of true, helpful service, not for self, but for others. Not only should there be a guarding of the doorway of the home, but the home of tomorrow should be founded upon the Word of God, which liveth and abideth forever.

"Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

"Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His name,
And parents hold Him dear.

"Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word,
And live but for the skies.

"Lord, let us in our homes agree
This blessed home to gain;
Unite our hearts in love to Thee,
And love to all will reign."

LOOKING BACKWARD

Looking back from the early years of the third decade of the twentieth century, we see many reasons for deep gratitude. The advent movement has gone from the Atlantic to the Pacific in the United States and in Canada. The past has been a time of lengthening cords and strengthening stakes. Our membership in America in 1923 had reached 102,797. We had 2,577 ministers and other evangelistic workers. Our academies and colleges throughout the world numbered 122, to say nothing of the 1,265 elementary schools; 57 sanitariums and treatment-rooms, and a number of vegetarian cafeterias represented our health work. Our Sabbath schools, numbering 7,292, were contributing to foreign missions at the rate of over a million and a quarter dollars every year. The publishing work had made similar phenomenal growth. The circulation of our literature in 1923 amounted to $4,067,460.49. The Home Missionary and Missionary Volunteer Departments had penetrated the entire field, reaching even to remote mountain churches and isolated members, scattered far and wide, and were training believers, old and young, in soul-winning methods, and leading them forth in strong, aggressive service for the Son of God and the children of men.

By this time the Religious Liberty Department, which had been used of God in helping to defeat bills restricting religious liberty, was making many friends for the cause of liberty in legislative halls.

The Press Bureau was doing a strong work through the secular papers, bringing the truth into thousands of homes in America otherwise unreached. Sometimes these messages are translated into many other languages, reaching the homes of people whose tongue we cannot speak. Aside from this, there was a strong, well-organized work carried on for the foreigners throughout our land.

But perhaps there is no more cheering evidence of the progress of the work in America than the army of strong workers that year by year bid farewell to the homeland to answer the Macedonian call of the regions beyond. And there are many of these workers going out — more than a hundred a year. Yes, in 1920 alone about 300 left America to serve the Master in other lands.

This is cheering, indeed; but bitter drops of sadness filter into our cup of joy when we recall that there is in North America one race for whom little has been done as yet. That race is the American Indians.— the sons and daughters of the original Americans, whose country we have come to call our own. Several years ago the *Missionary Review of the World* published some carefully compiled statistics, showing that in Arizona, California, Colorado, Idaho, Kansas, Michigan, Minnesota, Montana, New Mexico, Nevada, New York, North Carolina, North Dakota, Oklahoma, Oregon, South Dakota, Utah, Washington, and Wisconsin, there were seventy-eight tribes without Christian missions, and 175,000 Indians that were not affiliated with any Christian faith. Our church has stretched forth her hand to save some of these. Small beginnings have been made in New Mexico and elsewhere, but multitudes are still waiting for the glad tidings of the coming King.

However, it is with hearts full of courage that the faithful followers of the Great Captain who know the past, press on toward the unknown future. Much still remains to be done in America. But God, who has so marvelously blessed His work in this country in the past, will speedily cut it short in righteousness.

The lives of many noble, earnest, consecrated men and women have been woven into the history of the cause in North America. Some of these have answered to roll call elsewhere. Mention of their names must be omitted here for lack of space. And the shuttle in the great loom of time is still weaving in many others whose lives are calling us to unselfish service; while from the sepulchers of our honored dead comes the same call to fill in the vacancies and close up the ranks of the soldiers of the cross.



SEVENTH-DAY ADVENTIST CHAPEL, PETROGRAD

Our First Chapel in Russia. Photograph Taken Before the Building Was Completed.

CHAPTER XXII

FOLLOWING THE GOSPEL THROUGH NORTHERN EUROPE

THE MACEDONIAN CALL

SEPTEMBER 15, 1874, marked the dawn of a new era in our denominational work. The foreign mission epoch had now opened, for on that day Elder J. N. Andrews set sail for Europe. A quarter of a century before, Sister White was shown in vision that the truth, like streams of light, would in time encircle the globe. But it was a long time before the pioneers dreamed of just what that meant. At the General Conference held in May, 1869, a society was formed to promote home and foreign missions, and $1,003.85 was subscribed by those in attendance, for this work.

But they did not yet realize that God was calling the denomination to *do* a world-wide work. Says a compiler's footnote in "Life Sketches of Ellen G. White:"

"Even as late as in 1872, the scripture, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,' was regarded simply as a 'prominent sign of the last day,' meeting fulfilment in the extension of Protestant missions. Its complete fulfilment was in no way associated with the spread of the advent movement throughout the world."— *Page 203.*

But how quickly God opened the eyes of His servants when He had prepared the way for them to go forth, and when they were ready to begin to answer the Macedonian call from the regions beyond. Explorers had pointed the way. The great ocean highway had been opened. Ships were going to all parts of the world. Over the land the railroads were beginning to spin their huge webs of steel. The postal service had been greatly improved. The telegraph and the cable were drawing different parts of the world within speaking distance. Not only that, but nations were opening their doors to missionary endeavor. China had granted her people the liberty to become Christians in 1844, and that same year the sultan of Turkey extended the same privilege to Moslems. In 1853 Japan opened her doors to foreigners. "It was as though a mighty hand swung open long-closed doors," says Elder Spicer in "Our Story of Missions," "and a voice from heaven cried, 'Advance!'"

The Macedonian call from Europe came from a small group of Sabbath keepers in Switzerland. These people had accepted the Sabbath through M. B. Czechowski, a Polish evangelist, who believed in keeping the seventh day holy, although he was serving in the First-day Adventist ranks. In this group was Adémar Vuilleumier, who for many years was a prominent worker in the European field. Some of these believers found a copy of the *Review* which the evangelist had dropped. In this way they got in touch with our workers in America, and were invited to send a delegate to the 1869 General Conference. Their representative, a young man by the name of James Erzenberger, reached Battle Creek, Mich., a few days after the conference closed. He studied in America for about a year, and then returned to Europe, where he served the cause faithfully until his death in 1920.

CROSSING THE ATLANTIC

The plea from "Macedonia" had come. The bearer of the message had returned to his native land. But the call still rang in the ears of believers in America; and it was amplified by another appeal from the spirit of prophecy for the regions beyond. Finally the response came in the sailing of our first missionary to a foreign land.

"'Whom shall I send?' He sayeth, 'what servant shall it be?'
'Tis faith's strong voice that prayeth, 'My Master, O send me.
Send me to tell Thy story abroad, or here at home.
Send me, O Lord, before Thee, where Thou Thyself wilt come.

"'Send me to work appointed; but, Master, let me be
By Thine own power anointed, then, Master, O send me.
Not unto us the glory, when lost ones find their home;
We only go before Thee, where Thou Thyself wilt come.'"

Elder Andrews left behind him in America the results of noble and faithful labor, but he took with him to his new field a deep Christian experience that had been enriched and strengthened through the quarter of a century that had been filled with close communion with Christ in service, in sacrifice, and in suffering. And he was supported by the prayers of the Seventh-day Adventist denomination. That church now had a membership of more than 7,000, with sixty ordained ministers and sixty-seven other workers to pray for God's blessing on this new mission. The first Sabbath after his arrival in Switzerland, Elder Andrews told the believers there the story of the advent movement. How it must have thrilled their hearts!

BEGINNING TO LAY THE FOUNDATION IN EUROPE

The message had already begun to gather believers when Elder Andrews reached Switzerland. By 1876 the Basel office began to issue a French paper, *Les Signes des Temps.* Far and wide went its earnest appeals to accept the only Saviour of men and His last message to the world. Tracts and pamphlets were also translated and circulated. In this way the message gained a foothold in Europe.

Just as Elder Andrews got the work started in Switzerland, Elder J. G. Matteson sailed for Scandinavia. When he reached Denmark, in 1877, he found three families that had accepted the truth through literature sent them from America. But if he found friends, he also met foes. At times his life was threatened. However, God protected him, and prospered his labors. In 1878 the first church was organized, and two years later the Danish Conference was formed, the first one outside of America.

A sanitarium was opened at Skodsborg in 1897. At first it met with considerable opposition, for its principles were not understood. But a former patron, a lady of rank, spoke in its behalf to the king and queen. One day after that interview the royal carriage drew up at our little sanitarium near Copenhagen, and the king and queen of Denmark, together with the queen of England, visited the institution. Then came a change in public sentiment. The Skodsborg Sanitarium grew rapidly, and by 1920 was one of the largest in the denomination, having had as many as 400 patients at one time.

The educational and publishing work have also been a part of the denominational endeavors in Denmark. The success of the publishing interests is seen in the fact that in 1920 the colporteurs sold $70,000 worth of books. Schools were started early in a few of the larger churches, and in 1893 a high school was opened, which has helped greatly to answer the call for laborers at home and abroad.

In Norway a man of influence became interested in our literature, and in 1878 Elder J. G. Matteson accepted an invitation from him to visit that field. Great crowds attended Elder Matteson's lectures, and much literature was distributed. The opposition of the priests seemed only to add to the interest kindled.

By June, 1879, a church of thirty-eight members was organized in the capital. A few months before this, a paper, *Tidernes Tegn* (Signs of the Times), was started, Elder Matteson and his family doing the printing themselves. In 1884 came the colporteurs. In 1887 the first camp-meeting in Europe was held in Norway. During

1891 workers there reported Sabbath keepers in Hammerfest, the world's northernmost city, and they also reported the baptism of our first Lapp believers.

In 1885 a publishing house was erected in Christiania (Oslo), Norway, to help supply the increasing demands of a growing work. The cause there was also provided with a school; and during the nineties medical missionary work gained a foothold. Treatment-rooms were opened, and a health journal for Denmark and Norway was put out by the Christiania publishing plant. In 1920 that house sold more than $125,000 worth of books and papers, and it is gratifying to know that our literature in Denmark and Norway reached all classes. The king of Norway, for instance, ordered twenty books for different sailors' homes, and subscribed for forty copies of the health journal to be sent to reading-rooms in various cities.

In 1909 one of the laborers in Norway met a woman who had been an isolated Sabbath keeper for fifteen years. She had found the true Sabbath in the Bible, and said, "I have been praying for fifteen years for God to send me some one keeping the Sabbath." About 1913 a missionary by the name of J. J. Hokland opened our first station among the Laplanders. The light of truth was first kindled there by a Lapp who stopped one night with some of our people, and later was converted through the reading matter he had received from this family.

It was our literature that first brought the third angel's message to Sweden. The Swedish paper started in America in 1874, together with books and tracts, had wended its way to Sweden, and in 1880, when Brother J. P. Rosqvist, who had been assisting in Norway, pioneered the way into Sweden, he soon had a company of forty-seven keeping the Sabbath. But the Lutheran priests opposed Brother Rosqvist, and cast him into prison in Orebro — the very same prison, we are told, in which some of the young preachers in the 1844 movement had been incarcerated.

This opposition, however, only increased the desire of the people to hear the man who was willing to suffer for his faith. Soon there were seven churches in Sweden instead of one.

It is interesting to learn that in Sweden also the third angel's message found its way to royalty. At one time a sister in the Stockholm church was first waiting maid to the queen, and she let her light shine in the palace. The queen was favorably impressed, and purchased four of our denominational books to be given as Christmas gifts. So the royal family in the Land of the Midnight Sun has helped to pass on the truth.

The educational work in Sweden began in a small mission school, opened in 1890, but by 1909 it had grown into a training school on a 500-acre farm. That school has helped to provide both Sweden and Finland with strong workers. Later the medical work was developed, and for years several good treatment-rooms have been operated in Sweden.

But perhaps no one has done more to give the truth to that country than the colporteurs. The publishing work there dates back to 1883. That year a health journal was started. The following year a religious paper was added. Swedish books were also provided. These messengers of truth were carried far and wide by the faithful colporteurs. Men and women, carrying their books on their backs, have followed in the footprints of Brother Norlin, who pioneered this work there.

Elder O. Johnson and two Bible workers led the way into Finland in 1892. Elder Johnson had worked in both Norway and Sweden, so he carried with him a varied experience in service. And it was all needed; for when our missionaries entered this new field, they were threatened with banishment to Siberia, Finland at that time being a part of Russia. Within a few months, however, some from among the large Swedish population in Finland had begun to keep the Sabbath. At one time the clergy published a list of our literature in Swedish and Finnish, and warned the people not to buy it. But this effort of the enemy had a very different effect. It proved to be excellent advertising. People wanted to see the forbidden publications. In time Finland began to publish her own paper, and has "The Great Controversy," "The Ministry of Healing," "Christ's Object Lessons," and other literature in Finnish.

In 1909, H. Mikkonen, a well-educated Finn who had embraced the truth in the United States, returned to his native land. Later other Finnish evangelists followed. The work has prospered among both the Swedes and the Finns, and in recent years a school has been opened. During the war the authorities were kind to our believers there. "Yes, you may hold all the meetings you like," said one official; "you preach good doctrines." Those good doctrines have been proclaimed, and from the arctic circle to the southern extremity of Finland are Finns rejoicing in the same blessed hope that cheers our hearts.

The manner in which the message entered Iceland gives us another glimpse of the wonderful way in which God often does His work. Truly with Him there are no impossibilities. It was in 1897 that Elder David Ostlund left Denmark to carry the Sabbath truth to Iceland. On shipboard he overheard an Icelander talking religion

in a very Scriptural way, and concluding he was an Adventist, he approached him, saying, "Please tell me, are you an Adventist?"

"Yes, I am," the Icelander replied, "and my wife is one also." Then he went on to say that he had accepted the truth in America about a year and a half before. "We have felt it our duty to do something for our countrymen in Iceland," he explained, "and when we read in the *Sendebud* (the Danish paper) that a missionary was to be sent there, we thought it would be difficult for him to get along all alone among strangers. Therefore in the spring we sold our little farm in America, and thought we would go over and help him; and here we are. We have got this far."

Imagine the man's great surprise when Elder Ostlund told him that he was that missionary, now on his way to Iceland.

The same God that led in opening the work in Iceland has prospered it. Soon the workers began publishing a paper, which reached the highest circulation of any paper in the island; also in two years 10,000 copies of "Christ Our Saviour" were sold. These good reports are probably largely due to the work of Brother Nils Anderson, the faithful pioneer colporteur, who has patiently traversed the island, fording icy streams and pressing into remote country districts with the message of the King.

The countries we have visited since leaving Switzerland, the gateway of the third angel's message into Europe, were bound together in 1902 into the Scandinavian Union. During the World War, 2,712 new members were added; the tithe was reported to have risen from $31,700 to $118,000, and the mission gifts from $8,000 to $50,000 a year. When the war closed, the Missionary Volunteer movement swept over this union with new power. Extraordinary progress was made in the work for our youth, and the same is true of other lines of endeavor.

GREAT BRITAIN AND IRELAND

And now with this brief survey of Scandinavia, we turn to Great Britain and Ireland, where the truth next found a foothold. In 1878 Brother William Ings, a devoted Englishman, was sent there from Switzerland. He had left the Review and Herald publishing office some years before to help develop our printing plant in Switzerland, and he seemed a suitable person to study opportunities for giving the message to Great Britain and Ireland. Soon he returned to Basel with the appealing report that the people across the channel were "hungering for the truth."

That surely was a signal to advance; and soon Brother Ings was back in his native land. He went from house to house, talked with

the people, and prayed with them and for them. He took subscriptions for our papers. He visited the wharves, and placed thousands of pages of our literature on ships going to all parts of the world. In a few months came the good report that ten persons were keeping the Sabbath. Thus the first fruits were gathered in the United Kingdom.

In 1879 Elder J. N. Loughborough and others went to England, and evangelistic work was begun. The first baptismal service was held in 1880. Four years later Elder M. C. Wilcox, who went from America, started the English *Present Truth*. Later, Brother W. C. Sisley connected with the publishing house. For a time Elder S. N. Haskell was superintendent of the work in England. In 1887 London was chosen as headquarters, and soon a city mission was opened in that great metropolis.

How interesting it must have been to present the Sabbath in that city where the seventh day had had observers since the time of the Reformation. There were the Fleet, Gate House, and Newgate prisons, in all of which, back in the seventeenth century, persons were confined for observing the seventh day. One of these Sabbath keepers gave us the song, "Another six days' work is done." When our people entered London, there still remained a small remnant of these early Sabbath keepers, then known as Seventh Day Baptists. These friends welcomed the Adventist workers, but assured them that the English people would not accept the Sabbath truth as had the Americans. They must have been greatly surprised, therefore, when, within a year, there were more Sabbath keepers in London than there had been for a generation, and about seven years after the city mission was opened, believers were holding their meetings in six different places in and around the city.

The welfare of the work demanded a school. This institution, which in a few years was moved to a beautiful suburb of London and became known as Stanborough Park College, was opened in 1902 by Prof. H. R. Salisbury. Through the years the school has grown and prospered, supplying many recruits for the Master's service in other lands as well as at home.

The publishing work also made remarkable progress, and a growing army of consecrated colporteurs scattered the printed page far and wide. In 1907 the publishing house sold $81,000 worth of publications. During the eight years just preceding the war, it contributed $50,000 toward spreading the third angel's message.

The gospel of health was another pillar in our work in England. Drs. D. H. and Lauretta Kress led out in teaching health principles and laying a foundation for stronger work in the future. In 1903

the Caterham Sanitarium was opened and a health journal started. Nine years later came another sanitarium, and near it was erected a large food factory. Some time after the World War one of the sanitariums was closed and the other enlarged.

The man with the book was our first missionary in Scotland. Following him came a Seventh-day Adventist family from America. The father and son worked in the coal mines, finding time now and then to distribute our literature, while the mother gave Bible readings and did nursing. In 1901, when the first public effort was made for Scotland, there were, according to report, twenty Sabbath keepers. Other workers followed the pioneer colporteur into the field, and companies sprang up here and there. So the reapers for the King of kings are gathering precious sheaves in Scotland, the country that early in the modern mission century sent so many heroes of the cross to heathen lands.

Our literature also pioneered the way into Wales. Among the first to accept the truth there was W. H. Meredith, a miner, who later entered the ministry, helping Elder J. S. Washburn, an American evangelist, to conduct the first public effort held in Wales. In 1908, when the Welsh Conference was organized, $6,000 worth of publications were sold there. We have "Steps to Christ" and some literature in Welsh, but most of our work is still in English. The cause has gone steadily forward, and in 1914 there were 313 Welsh people rejoicing in the same blessed hope that cheers our own hearts.

Our work in Ireland began in 1885, when Elder R. F. Andrews, one of our American pioneers, spent a short time in that field. A few accepted the message. One family continued to hold high the torch of truth. For years they were the sole representatives in that intensely Catholic land. Not until 1889 did re-enforcements come. That year Elder William Hutchinson arrived, remaining until 1905. In spite of obstacles and difficulties of many kinds, a little army in the land of St. Patrick's sojourn have taken their stand for God's truth, and in 1914 there were about 130 Sabbath keepers.

The story of the conversion of one of those who early accepted the truth, shows what a splendid type of people the message is drawing into the ranks. This believer became a worker, and related his experience at a general gathering in 1917. A series of meetings was being held near his home. He attended more regularly than his wife, who often had to stay at home with the children.

"There's no use denying it, wife," he said one evening, when he came home from the service, "they are preaching the truth. The seventh day is the Sabbath, and we ought to keep it. I cannot,

but you can; and I want you to do it, and bring up the children to do it. But I cannot; I've got to get the bread and butter."

"Robert," said his wife, "you find out what's right, and you do it, and don't stop to talk about bread and butter!"

Ever since our work was established in Great Britain, ship mission work has been an important feature of it; for upon the far-flung British Empire the sun never sets. Her possessions lie in all parts of the globe. Her ships are upon all seas. Surely, then, it was the better part of wisdom to do earnest work in her ports. The blessed results of much of this work we shall not learn in this life, but often through the years do workers in distant lands come across the influence of this soul-winning work done among the sailors in her many seaports.

With the changes in general administration plans that came early in the twentieth century, the British Isles were formed into a union conference. Then came the World War. That was a severe blow to our work in the British Union. Many of the men were taken for noncombatant service; and the story of the noble, heroic way in which some of our British Missionary Volunteers witnessed for the Sabbath in the army, must ever stand as a challenge to all to maintain the same unflinching loyalty. But what about the work in their homeland? God did not let His cause suffer as much as it seemed it would. The women carried forward the colporteur work and helped in other lines, and God greatly blessed them in service. Some of our evangelists left at home conducted large city efforts in various places, from which a good harvest of souls was reaped.

SOUL-WINNING IN RUSSIA AND SIBERIA

A tract from America was our first missionary in Russia. In 1882 a young Mennonite by the name of G. Perk learned from a neighbor that he had a publication which contained "very dangerous" doctrines. Finally young Perk obtained permission to examine the tract, which the neighbor had kept hidden for three years. "I took it," said Elder Perk at the 1909 General Conference, "and went to the haymow, and read it through three times. I was convinced that the things I had read were the truth, but I dared not say anything about it to my neighbors."

From the address on the leaflet, Brother Perk got in touch with our leaders in America. Some time later, while working for the British Bible Society in Siberia, he realized that God had cared for him in a very special way; and somehow, with growing trust in his heavenly Father, his conviction deepened, and he accepted the truth, and began giving it to others around his home.

The second missionary to enter Russia was from the first German church organized in America, in 1882. In this church was an old man about eighty years of age. One day he said, "Brethren, I would like to go to Russia." When asked why he wished to go, he replied that he wanted to do missionary work. The brethren protested. But he felt that God was calling, and he went, landing in Odessa with almost no money. He sold his high shoes, however, and thus had enough to pay his fare into the Crimea. The priests let him alone, thinking that one so old and simple was "harmless." For one year he went about winning souls. One of the pioneers, in speaking of his method of work, said:

"He is old, and can't see very well; and on market days he will go up to a man with some of our tracts — and he knows what to pick out, too — and he will say, 'I have something here; will you be kind enough to read it for me? I am an old man, and my eyesight is poor.' The stranger reads a few sentences. Then the old man will say, 'Now isn't that good?' 'Yes, that is.' 'Well, you can have it.'"

God blessed this faithful worker, and soon groups of Sabbath keepers here and there in the Crimea were sending forth the Macedonian cry, "Come over and help us."

In 1886 Elder G. Perk and Elder L. R. Conradi, who had recently gone from America to Europe, responded to this call. At three places visited they found groups of believers. In one of these places a church was organized, but while celebrating the Lord's supper, the workers were seized and cast into prison. Back in their dingy cell they prayed to God for deliverance. In the door was a hole through which the jailer observed them praying. "Your God will not hear you," he said tauntingly; "you will go to Siberia." But after forty days, when the American minister, who was a Michigan man and was well acquainted with Adventists, had secured their release, their jailer confessed, "Your God did hear you." Again these workers met with the believers, who rejoiced greatly over the deliverance.

After leaving the Crimea, with its fifty believers, Elders Conradi and Perk visited other Sabbath keepers in Russia, and established the Russian Mission. A century before this, God had been preparing southern Russia for the reception of the truth. In this part had been granted liberty to German Mennonite colonists, who were invited to settle in the territory taken from the Turks. Although this liberty was withdrawn at the close of the one hundred years, conditions were still comparatively favorable for the seeds of truth to grow.

Literature also blazed the trail in the Caucasus. By 1887 jets of light were glimmering there, and by 1890 there were 150 persons

rejoicing in the truth. Over on the Volga there were about 100 Sabbath keepers in a German colony. South Dakota sent the pioneer missionary to Russia; and Kansas followed with a number of workers to this part of that needy field. Among those from Kansas were Brother Neufeld and Elder Jacob Klein, who while working here was at least once imprisoned and narrowly escaped banishment. One of the colporteurs who risked much to scatter the truth in this field was Brother H. J. Loebsack, who later became one of the leaders in the Russian work.

Difficulties and persecution are inseparable features of the progress of the message in Russia. "Difficulties? If any one wants to avoid difficulties, he should keep out of Russia," said one of the workers there. "We are accustomed to difficulties from our childhood up. They abound on every side." One believer who would not recant, was banished to the Caucasus. The hardships of the journey were such that three of his children perished on the way. In 1889, when the printing plant in Switzerland was putting out some Russian literature, workers risked their freedom to carry it across the border, and the earnest Russian believers circulated it at a similar risk. One company of poor exiles sent $5 to help this work.

In places where the laws were so stringent that it was not safe to assemble in the daytime, the minister would come under cover of night. Of one such experience a worker said, "The church had been quietly assembled, and we held our meeting until four o'clock in the morning, when we departed." In one church all the men were exiled. This the authorities considered sufficient; but the women kept up the meetings, and the work prospered. Once, after a little more freedom had been granted, a telegram came to Brother Loebsack from a place where some Adventist believers had been exiled. It read:

"Over a hundred keeping the Sabbath. Eighty ready for baptism. Send a minister."

That awakening resulted in the raising up of several churches in that region.

And over in Charkov prison other fruit was being gathered. There two criminals were awaiting banishment. They heard one of our imprisoned workers preach the Christ who saves from sin. They were converted, and soon carried the message elsewhere. So God works in mysterious ways to find those who will turn unto Him to be saved.

"Do you remember me?" asked a man who was being led out to baptism.

"No," said the minister.

"Well, I am the man who struck at you with a club when you were here before."

One Siberian exile wrote:

"We have been notified that we are to be banished still farther again, but we do not fear. The fire burns, and they try in vain to smother it. The dragon cannot bear that the message should be proclaimed in this wilderness; but living waters must flow, even in the wide desert of Siberia."

In one place, for fear of persecution, the believers built a wooden frame and covered it with hay, till it looked like a large haystack. Here they met for their Sabbath meetings.

In the early nineties some of our exiled believers in Russia sowed the seed of truth over in Transcaucasia near the Persian border. Later other exiles planted the message near the Black Sea. Dr. V. Pampaian was one of the first missionaries to go to these Bible lands. And as a result of the efforts put forth among these people, there are a few companies of believers who have found the Saviour of men. On the slopes of Mt. Ararat, where Noah first set his foot on the earth after the flood, was a church of eighty-six members. "And," wrote the worker who visited them, "I can never forget how thankful these people were for the light that was brought to them." The seed in these southeastern regions, where in 1914 we had 391 members, was sown chiefly by exiles.

In 1895 J. Perk, a brother of our first Seventh-day Adventist in Russia, began work over on the Baltic side, and that same year some accepted the truth. By 1901 the North Russian Mission was organized there, with seven churches and 200 members. Two of these churches were in Petrograd.

But while speaking of the origin of our work in this part of the great northern empire, let us pause a moment to listen to a story which shows how God's Spirit had worked in western Russia long before our missionaries went there. In 1893 a letter came from a lady whose father was exiled to Siberia because of his love for the Bible. After fifteen years the way opened for his daughters to search for him. They found him, and through an influential friend secured his release. Again he was threatened with banishment, when eighty-two years old, but this time death released him from the cruel hands of his persecutors. And now we turn to the letter the lady wrote:

"You wish to know how I came to observe the Sabbath. My father was an officer in the Russian army, and belonged at first to the state church; but he studied his Bible closely, and held us strictly to it. Thus he saw the Sabbath, and we had to keep it from early youth. We were

not allowed to read the Bible openly, and were conscious from early youth that we would be persecuted for our faith. . . .

"Even during his last moments, his greatest burden was to impress us with the 'commandments of Jehovah and the faith of Jesus,' and to point us to the glorious appearing of our Lord and Saviour Jesus Christ. This is the reason why I observe the seventh day, and my daily prayer has been that the Lord would point out some one to me who was of like precious faith."

So the Spirit of God has long been touching hearts in Russia, bringing the workers and the hungry in heart together, and removing obstacles to His cause. It must have been God's Spirit that prevailed on the censor to pass the Russian book, "Christian Temperance," by Mrs. E. G. White. This meant a boon to the canvassing work, and that in turn meant progress to the message. In 1904 Russia led all Europe in membership gains, more than 500 being added in nine months. A year or two later work was begun among the Poles in west Russia. Efforts were also put forth for the Jews, and results were seen among both. In November, 1906, the government issued a decree granting more liberty to Seventh-day Adventists.

As we turn to visit Siberia, there lies before us one of the greatest countries in the world, and we are happy to learn that when it was opened up for settlers in 1907, hundreds of Sabbath keepers were discovered in this region. So there were some in that field ready to witness to the 200,000 new settlers that pressed into Siberia during the first six months of the year. The seeds of truth had been sown by many hands. Exiles had been diligent, and believers drawn into the Russo-Japanese War had scattered the seed freely, and now could be seen some of the ripened fruit.

It was into this great mission field that K. A. Reifschneider blazed the trail in the winter of 1908-09. Searching for believers and interested ones, he traveled about 2,000 miles, mostly by sledge. But think of one lone worker in a field as large as the United States, bordered by eleven Californias! Still it is wonderful how much God can do with even the weakest instrumentalities and most meager facilities. One of the first urgent calls was from some Russian Sabbath keepers away off in Manchuria, where seeds of truth had taken root. About this same time a man arrived from another place, having traveled 2,000 miles to learn of the Redeemer that saves from sin. In 1910 the call from Manchuria was answered, and soon twenty-six believers were baptized there.

Turkestan, too, has heard the good news from heaven. A few believers moved into this country in 1908. The following year two companies were raised up, and by 1914 there were four churches,

with 106 members, in this country where 8,000,000 people are waiting for the glad tidings of salvation.

The great Russian field was organized into the Russian Union Conference in 1907, with a membership of 1,432. The following year Siberia was made a mission field of this union. There were now less restrictions, and that same year a publishing branch was established in Riga, and the literature was handled from there, instead of from Hamburg, as formerly. In 1909 Russia reported an addition of 600 members. Sabbath keepers were now found from



PUBLISHING HOUSE, HAMBURG, GERMANY

the Baltic on the west to the Chinese frontier and the Pacific on the east; and from the southern part, where the work began, to the arctic shores on the north.

But in 1910 "the iron hand of repression" withdrew some of the rights extended to our people. General meetings were allowed no longer. The printing office was closed. Still God knew how to deal with these difficulties. Through a privately organized corporation the workers were supplied with literature. About this time a wealthy Adventist sister presented a specially bound copy of "Christ's Object Lessons" to the czarina, and had the satisfaction of receiving a note saying it was being read. By 1913 Russia was formed into two unions, and the next year these two fields reported a joint membership of 4,961. About this time Siberia reported

almost 500 baptized believers. When Europe was plunged into the terrible cataclysm of 1914, Russia's most terrible suffering began. Whole cities along the line of conflict were evacuated, people fleeing in all directions. Persons of means were reduced to poverty.

Still God's work pressed forward. In one place an Adventist soldier was the sole representative of the truth. He went to work for souls, and "within two months twenty-two had begun to keep the Sabbath." In another place, whence the leaders in our work had all been expelled, an Adventist electrical engineer felt the burden and led out in strong aggressive work. One of the conference presidents was forced into government service, and he said, "I accepted the office of bookkeeper in a flour mill, which enabled me to carry on my work."

After the war came the revolution, which dragged Russia through privations and suffering unspeakable. Some of our people lost their lives through want and disease. Still, in 1920, when workers first succeeded in crossing over into Russia, they were impressed by the way the flock had been held together. Said the report given at the Autumn Council that year:

"They were greatly encouraged in seeing the power of the truth to hold believers together when there was no way of shepherding them. One church visited had been scattered by the Bolshevik invasion — out of 112 members, 95 had been scattered to the four points of the compass. It was feared the church had been broken up; but one by one they have come back, and now they have 95 members."— *Review and Herald, Nov. 25, 1920.*

Such, in brief, is the story of our work in Russia, Europe's largest country. Surely many will come forth from that land of suffering. persecution, and banishment, to hear the words, "Well done, . . . enter thou into the joy of thy Lord."

"On, my brother, press the battle,
Press it sternly to the end!
By His Spirit God will help you,
And a glorious victory send.
E'en though forces strong and bitter
All your efforts may oppose,
They shall vanish like the shadows
Ere the embattled day shall close."



SOME OF OUR PUBLISHING HOUSES IN EUROPE

First row, left to right: British Publishing House, Stanborough Park; Reval Publishing House, Tallinn, Esthonia; Scandinavian Publishing House, Oslo, Norway; Latin Union Publishing House, Dammarie les Lys, France.

Second row: Finland Publishing House, Helsingfors; Czecho-Slovakian Publishing House, Brunn; Jugo-Slavian Publishing House, Novi-Sad; Stockholm Publishing House, Sweden; Rumanian Publishing House, Bucharest.

Third row: Polish Publishing House, Bydgoszez, Poland; Hungarian Branch of the German Publishing House, Budapest; Spanish Depository, Barcelona, Spain; Riga Publishing House, Latvia.

CHAPTER XXIII

CENTRAL AND SOUTHERN EUROPE

WHERE THE WORK BEGAN

BIDDING farewell to Northern Europe, we return to Switzerland, the gateway by which we first entered the great European field. We learned in a previous chapter that soon after Elder J. N. Andrews landed in Switzerland, other missionaries came to give the same blessed truth to some of the northern countries of the continent; and now we shall see how, in the face of difficulties, the truth also traveled into many parts of Central and Southern Europe. Basel, Switzerland, is the first landmark. Here our first European paper was started in 1876. This periodical was a great help in promoting our work among the French in Switzerland and elsewhere. Ten years later, 1886, Elder L. R. Conradi joined the Swiss workers in behalf of the Germans in Switzerland. Good results followed.

Elder Andrews worked untiringly to build up the cause in other parts of Europe as well as in Switzerland, until failing health compelled him to slacken his pace. Death claimed this whole-hearted worker in 1883; but he lived long enough to see the French publishing work well launched. Although not weary of service, he was fully yielded to the will of the Master he served. The toil-worn messenger was laid to rest, but God called others to shoulder the burdens that he had borne so faithfully; for God's work must go on. The foundation that was being laid could not be left bare to witness against a cause that never fails. Elder B. L. Whitney and later Elder H. P. Holser, both workers from America, took up the fallen reins, and the work in Europe went on through adversities and difficulties to success.

In Switzerland, that strong base of the Reformation of the sixteenth century, there still lived some of the principles for which Reformers went to the stake. Here the seeds of truth, planted when our missionaries first entered Europe, found good soil in which to grow; and today we have churches in several large centers in Switzerland, one of which is in Geneva, the home of Calvin; another is in Constance, where John Huss was burned at the stake. When the World War came, in 1914, there were more than thirty churches

in this field, in spite of persecution and other difficulties. And the different phases of our denominational work had grown with the membership. The corner-stone of the medical work was laid in 1895, when Dr. P. A. De Forest joined the ranks in Switzerland. Soon a sanitarium, a food factory, and a medical journal were proclaiming the gospel of health; while back in the mountains a small school was beginning to train workers for the cause.

By 1904 the headquarters were changed from Basel to Gland. There, on the shores of Lake Geneva, a ninety-acre estate, adorned with great oak trees, became the home of our conference headquarters, of our school, and of the institutions representing our health work. The classroom of the school at first was only "a tent fly and beautiful scenery," said Brother Vuilleumier, who was in charge. But all the charter members — fifteen in number — entered the work, and became the advance guard of others who followed. The school prospered, drawing young people from many parts of the Latin Union. The great World War, however, closed its doors for several years. But some of our other institutions and many of the churches did splendid work during those years of stress and struggle; and like powerful searchlights, they continue to help illuminate the lands made dark by superstition and infidelity.

OTHER PARTS OF THE GREAT LATIN FIELD

France first heard the third angel's message in 1876, when Elder D. T. Bourdeau began to do evangelistic work in the southern part. Public meetings were prohibited, and not more than twenty persons were permitted to assemble in a private home. Only literature of which the archbishop approved could be sold legally. Still the first effort resulted in the baptism of seventeen.

Our work has grown slowly in this strongly Catholic land. The fruit gathered in those early days was found chiefly around Nimes, where terrible persecution raged during the Dark Ages; and where Christians who broke with the Catholic Church sought refuge in mountain caves and rocky nooks. Here the blood of hosts of martyrs had enriched the soil for the seeds of truth to germinate.

The different phases of our denominational work do not stand out so distinctly in France as in many other lands. However, all kinds are blended in its history. The colporteur work dates back to 1888, when two canvassers pioneered the way into this difficult field. But because of the strong influence of the priests, they had a very hard time. Both became ill through the privations they endured, and one died. Although few books were sold, the judgment day may reveal precious fruit from the consecrated efforts of those

faithful workers. Over in Le Havre, one of our physicians, Dr. J. Nussbaum, while engaged in private practice, held evangelistic efforts and raised up a church. In another place, two Bible workers laid the foundation of our work. In time there were twenty-two churches scattered over France. So far as known, one of our young men from the Paris church was the first Seventh-day Adventist to lose his life in the World War that began in 1914. He was killed while serving as nurse among the wounded soldiers.

Strong evangelistic work was done in Paris and elsewhere during the war; and when the Armistice brought comparative peace, our workers pressed eagerly forward with the only message that could heal the broken hearts found all over France. In the district of Alsace-Lorraine, which was added to France after the war, there were seven churches by 1921.

About this same time the Latin Union Training School was moved to France. This change brought a new era of prosperity to the educational work. Quite a large number of young people from France entered for training. Many of these students spent the summer of 1921 in the canvassing field, and when school opened in its permanent quarters that fall, there gathered at its doors a much larger group of young people than the leaders had anticipated. So young men and women are getting ready to help finish the work in this stronghold of Catholicism.

Our story of the third angel's message in Belgium goes back to 1897, when a man began to keep the Sabbath through the influence of some reading matter. Workers from Switzerland and Holland came to Belgium to cultivate this unproductive field and to sow in it the seeds of truth. The priests, who opposed them openly, incited others to hinder them in various ways. But in spite of opposition and suffering, God's work has prospered. There is now a thriving church in Antwerp, and believers elsewhere teaching the truth that has brought the joy of salvation to their own hearts.

"Do you preach Jesus in this house?" was one of the first questions that our pioneer workers, Brethren Walter G. and Frank Bond, of California, had to answer when entering Spain in 1903. "This is what my father waited for," said another seeker for truth, when she first heard the glad tidings. "He told me that some day a message would come having real help and saving power. He longed for it, but died without it, saying it would surely come sometime. I know that this is it."

But not all were so eager to hear. Woven into the story of our work in Spain are records of remarkable deliverances from priest-led mobs and other forms of persecution. In 1909 a Spanish paper

was started; and a few years later the man with the book went forth on his mission to the Spanish people. For a time the printing plant, located at Barcelona, supplied Central and South America as well as the homeland with Spanish literature.

As the years went by, the staff of workers grew. A few of them were developed in the field. One of them, Sister Lola Casals, a young Spanish Bible worker of beautiful character, died in 1913. Other lands also contributed recruits. Brother L. E. Borle came from the Gland publishing house to look after the same interests in Barcelona, and Brother E. Forga, formerly of Peru, came to do editorial work. Brother H. A. B. Robinson came from Mexico, Brother W. E. Hancock from Guatemala, Brother C. E. Knight from the West Indies. Still others came later. The work made some progress in spite of the difficulties it met. After the first ten years of struggle, made all the harder because of the death of three of the faithful, experienced workers, reports showed that there were thirteen companies in Spain, most of which were down on the Mediterranean coast. By 1920 there were eight organized churches in the Spanish field.

Our work in Portugal began by the seaside in a suburb of Lisbon in 1904, when Brother Clarence E. Rentfro, of Iowa, entered this field. Portuguese papers and tracts from Brazil helped in supplying the entering wedge. A Portuguese colporteur joined Brother Rentfro, and as late as 1909 they were the only workers in this difficult field. But God blessed their efforts. Some responded; and one of the families that became Sabbath keepers moved to West Africa, where they lived the truth while waiting for recruits to come to help them in giving it to others. So Portugal, which in 1921 had two churches to witness for the truth at home, has also helped to give the last warning message to Africa.

It is interesting to know that the third angel's message early found its way into the Piedmont Valleys, where the Waldenses risked their lives to keep the torch of truth burning through the Dark Ages. Shortly after the seed was sown there, Dr. H. P. Ribton, of Naples, learned of the truth, and in 1877 Elder J. N. Andrews baptized him and his family at Puteoli, near Naples. So in the place where Paul landed when going to Rome, the Sabbath truth again had representatives. Dr. Ribton was a zealous worker; and soon there was a small company of believers in Naples. But he was not long permitted to serve. A few years later when in Egypt he was slain in a massacre of Europeans.

In 1884 the Basel Publishing House began an Italian paper. That same year Elder D. T. Bourdeau raised up a company of be-

lievers on the island of Corsica. Through the years intervening, progress has been made. Elders D. T. and A. C. Bourdeau, J. Curdy, A. Vuilleumier, C. T. Everson, L. Zecchetto, R. Werner, and others have helped to proclaim the message throughout the country of the Roman see; and in 1921 there were eight organized churches in this territory.

Let us reflect for a moment on the great Latin field we have just visited. It is known as the Latin Union, and we rejoice to learn that in 1924 there were 3,033 Sabbath keepers there to witness for the Master. Among the men who have helped through the years to build up the different phases of the cause in this strongly Catholic field are Elders J. Vuilleumier, B. G. Wilkinson, L. P. Tièche, A. Vaucher, A. V. Olson, L. L. Caviness, J. A. P. Green, and many others, some of whom have already been mentioned elsewhere. Perhaps the school at Gland is one of the greatest common interests in the union. Since the war it has for the first time been located in buildings of its own; and it is hoped that from this school beside a sprink of ever-flowing water, may come a stream of efficiently trained workers for the needy fields at home and abroad.

THROUGH GERMANY

And now we turn to Germany, where Sabbath keepers could be found as early as 1844. Some years later, about 1860, a German pastor began to keep the seventh day, although he knew of no other Christians observing it. Ten years later some of his flock joined him in its observance; and some time after this a beggar who was being sheltered in the home of one of our Swiss believers told of that little group of Sabbath keepers. In this way the connection was made. Literature was sent across the border into Germany, and in 1875, when Elders J. N. Andrews and James Erzenberger visited there, they found forty-six keeping the Sabbath.

Canvassers, Bible workers, and evangelists, all did successful pioneer work in Germany. Not until 1889, however, was a working base established within the empire. At that time a mission was opened in Hamburg by Elder L. R. Conradi, J. T. Boettcher, and E. Frauchiger. Several years later Captain Christiansen, who had sailed the "Pitcairn" in the South Sea Islands, joined the workers in Germany as a harbor missionary. By 1893 the Hamburg church had 150 members; and having outgrown its first quarters, it had to find a new location. Carved in stone above the door of the new property obtained was John Wesley's dying motto: "The best of all is, God is with us." And truly God has been with our workers in this land of the Reformation.

There have been obstacles enough to overcome. Many young men in army training camps have suffered severe persecution because of their devotion to the Sabbath. But their loyalty has brought much and favorable publicity to the message. Some of our people have suffered imprisonment because they refused to send their children to school on Sabbath. The law compelled them to be in school, but in some cases they were permitted to study their Bibles instead of their regular lessons. These laws continued to be more or less strictly enforced until the World War brought liberty.

Public meetings were also unlawful. Said one worker in 1909: "We have no rights as a church. We cannot baptize openly, but must do it in secret places. It is the same with the Lord's supper. Candidates for baptism under these conditions show firm faith in the truths they profess." One missionary tried to open up the work in his district by selling papers. When the police stopped him, his little daughter went out with the truth-filled papers; and when people became interested, she would send them to her father for Bible studies. The work of these tactful soul-winners soon bore fruit.

And so throughout the entire field the honest in heart heard and accepted, regardless of cost. Some of our workers met an old lady in 1890 who had been keeping the Sabbath for thirty years, although she knew of no one else who observed it. A few years later one of our brethren met another old lady who, when speaking of the 1844 movement, said, "Yes, I was in that experience; and oh, how the people were stirred! The police wanted to stop it. The disappointment came. But the light of the Sabbath came to us, and we began to keep the Sabbath in the year 1844, and I have been keeping it until the present day."

It is interesting to notice that in some of our churches in Germany today the majority have come from Catholicism; and equally gratifying is it to learn that the truth has won its way among all classes. A fisher lad of fourteen caught a glimpse of something better than the state church offered, and quietly but firmly he refused to be confirmed. In spite of the reproach and ridicule of his schoolmates, he remained firm, and later became a member of the Seventh-day Adventist Church. In another place a Seventh-day Adventist nurse, when called to the home of a countess, taught the truth by precept and example. The countess found in Jesus a personal Saviour. Later, when dying after a surgical operation, she left this note of triumph: "I die a Seventh-day Adventist, in hope of the resurrection at the coming of the

Lord." The blessed hope was more to her than wealth or earthly fame. Through some of our literature sold in the imperial family, a governess employed there was led to observe the Sabbath. So the rulers of the empire were brought in touch with the truth we all love.

And now let us notice a few marks of progress. Ten years after the work was started in Hamburg, Germany reported forty churches, with 1,200 Sabbath keepers. In 1892 there was one believer in Berlin. Twenty-five years later there were about twenty-five companies, with from two to three thousand believers in that city and its suburbs. In 1907 there were 7,040 Seventh-day Adventists in Germany. By 1914 the membership had doubled. It continued to grow; and when the workers caught their breath after the World War, and began to number their forces, imagine their surprise to find that again their numbers had doubled. In 1922 our German membership in Europe had passed 30,000.

The growth in some phases of our denominational work is equally apparent. The publishing work in Germany, for instance, which dates back to 1895, by 1909 was producing literature in eighteen different languages. Think what that meant! We cannot see behind that message of cheer the struggles put forth to translate and publish this polyglot literature that spreads far and wide the glad tidings of salvation. The army of colporteurs that went forth with these publications, was first led by Elder F. W. Spies, who went to Germany after having had a good experience in field work in Pennsylvania. Later he pioneered our book work in Brazil, and others led out in the colporteur work in Germany. Of those in charge, Brother H. Boex, whose experience during the war is related in another chapter, has probably served longest in that capacity. Even during the World War the colporteur work, which was then carried forward largely by the women, was very successful, and it continued to prosper after the struggle ended. The 1919 literature sales really were phenomenal, as is seen from the following message from the field:

"Although the countries were so poorly supplied with food that there was real hunger among the people, and the financial systems so nearly wrecked that it was difficult to tell what money was worth, in that first year following the war, $600,000 worth of publications were sold."—"*Our Story of Missions," p. 138.*

The educational and medical work has also made rapid advancement through the years of work in Germany. The name "Friedensau" is familiar to every German Seventh-day Adventist; for that is the name of the remote country district where were erected a

school, a sanitarium, and a food factory. These institutions have been a great blessing to the public and a tower of strength to our work. The sanitarium has prospered, and the school has helped greatly to train workers for the large German field. In 1907 an old people's home was added. A number of new training schools were established after the war, and a sanitarium was opened in the suburbs of Berlin. Aside from this, many medical missionaries are scattered over Germany.

Through God's blessing, this land of the Reformation has again become a strong base for another reformatory movement. We have churches in Eisenach, where Luther went to school; in Erfurt, where he found the Latin Bible while studying in the university; in Wittenberg, where he nailed his theses on the church door; in Worms, where he was tried for heresy; and in many other places. Germany has also been a strength to the work in other lands; but the changes in national alignment after the war made it impossible for the Hamburg Publishing House to supply as large a field as formerly; however, this did not mean a shortage in opportunity to serve. The German field is large; its needs are great; religious freedom has come and removed many obstacles; and now the forces are organized for a stronger work than ever before.

IN OTHER PARTS OF CENTRAL EUROPE

It was in a store that Elder R. G. Klingbeil, a laborer from Germany and Belgium, found his first convert when he pioneered the way into Holland in 1893. The man scrutinized the missionary, and then asked him about the journals he was carrying. He seemed as glad to receive literature as the missionary doubtless was to give it. Elder Klingbeil had been praying earnestly that the message might gain a foothold in the land of dikes and waterways; and to his great joy, it was not long before the stranger embraced the truth. Soon Brother Klingbeil was compelled to leave, and was gone for more than a year; but when he returned, he found a small company of Sabbath keepers.

In Amsterdam a man was praying for more truth; and God heard and answered his prayer. The minister in Holland went to Amsterdam, and soon fourteen persons embraced the truth there. The next work was done in The Hague, and from there our missionaries pressed on to other cities.

In 1910 our workers in Holland began to publish a Dutch paper. Our literature has found its way into all parts of Holland; and through the ship mission work done in Rotterdam by Captain Christiansen, formerly of Hamburg, it has gone out from Holland to

many parts of the world. Elder J. Wibbens is one of the workers who has rendered long service in this country; and among those who have stood by him are some of the young men who developed into efficient evangelists.

In Austria the church and state resolved to keep out Protestantism. But God designed otherwise, and with a few Bohemian tracts He pushed ajar the door into the land of Huss. In 1892 these tracts won our first convert; and he began at once to translate other literature. Within a year several were keeping the Sabbath. But it was not until early in the twentieth century that permanent work was begun in Austria.

At that time our missionary, Elder J. P. Lorenz, held private meetings in Prague, the city of John Huss and his companion, Jerome. Church organizations were forbidden, but societies could be formed: so our people were organized in some parts of Austria as "The More Light Society." In less than two years after the first effort was started in Vienna, there was in that city a church, or "society," of twenty-five believers. Near the blue waters of the Adriatic, at the same Dalmatia to which Titus was once sent, are members of the remnant church looking for the return of the Saviour. And in other places we find men and women risking their lives for the truth.

So the gospel has been pressing forward despite opposition, imprisonment, and persecution of various kinds. Even the World War could not stop it, though it did bring many new complications. But when the world emerged from that terrible deluge of blood, things were different. "Now all doors are open to the message," wrote one of the brethren; "only occasionally does the Middle Age spirit of intolerance flare up." In 1924 there were sixty-five churches, with 1,834 members, in the Czecho-Slovakian Union, which is composed largely of territory that formerly was a part of Austria.

And now we turn to Hungary. When our workers entered this field, they first sought information concerning the Sabbath keepers that had existed in the sixteenth century, when there were as many as "sixty-five towns and villages in Transylvania that were observing the true Sabbath." But through centuries of persecution, these Sabbath keepers had been "literally worn out." However, Sabbath observance had been revived. The seed sown by Elder Conradi and others who had visited this field, had borne fruit; and when Elder J. F. Huenergardt began permanent work there in 1900, he found twelve believers. Soon a paper was started. Two thirds of the people in the field were Roman Catholics, and the others were either Greek Catholics or Protestants. But in five years ten churches had

been organized, and in 1924 Hungary had forty-three churches and 1,006 Seventh-day Adventists. Although our workers there theoretically enjoy religious liberty, they have suffered considerable persecution because of local prejudice. God, however, had a special care for His work during the World War. Even when commercial firms were denied paper, our Hungarian magazine continued to be published. Not long after the war closed, this field began to lay plans for a training school for their own young people.

The seeds of truth were first sown in Rumania by the same man who brought the Sabbath to the people in Switzerland in 1864. Some of the seeds grew; and in 1883 Elder A. C. Bourdeau, in response to a call for help, organized a church in Rumania. But after a time the membership scattered. So the work may be said to have begun later, when some German-Russian Sabbath keepers blazed the trail into Rumania. In 1892 Elder L. R. Conradi organized a church among them.

Twelve more years passed before work was begun among the Rumanians proper. At that time Elder Ginter, from Russia, started the work in Bukharest, where he found sixteen believers. Soon others were added. In time the church reached a membership of more than one hundred. People seemed hungry for the truth, and as our work grew, the government came to realize that Adventists were not undesirable citizens. "Whatever their religion is," said an official when some Lutherans tried to have the Adventists expelled, "it makes them good, thrifty citizens; and such are wanted." So the government favored our workers with considerable liberty. In 1906 it was reported that one of the court musicians had been baptized, and that the queen was reading our literature. Once a policeman, sent to watch and arrest our missionaries, was converted.

One night in 1909 there was a knock at Elder Ginter's door.

"What is wanted?" he asked from the window above.

"We seek the way of salvation, and have heard that from this man the way of salvation may be learned," replied the three peasants at the door, who had walked fifty miles to learn the way of life.

Such a spirit abroad in the land aroused the fears of the ecclesiastical authorities. They raised the danger cry. If this were continued, what would become of their state religion? They stirred up considerable persecution. Elder Ginter was expelled; but from across the Bulgarian border, he could still advise the other workers. One lad of fifteen was punished severely, in hopes of shaking the "Adventist religion" out of him: but he stood firmly for the truth. "You may kill me," he said, "but I will never leave my Saviour, whom my mother taught me to love." The persecution during the

World War brought many other heroic souls to light, and when the terrible struggle ended, two thousand believers answered to roll call in Rumania.

Among the leading workers who have been helping to carry forward a strong campaign in Rumania through the years of our missionary activity, are Elder G. Wagner, who gave some years of service to the cause in Rumania; Elder T. T. Babienco, a Russian worker who escaped exile and went to Rumania to help win souls; and Elder P. P. Paulini, a Rumanian, who led out in the work when Elder Ginter was expelled. But during the war he was called into the army, where he witnessed to the saving power of the gospel, which he preached to many officers as well as to enlisted men. When the war closed, our denominational forces in Rumania began to plan for a training school and a printing plant of their own. The publishing house has since been established.

The first torch-bearers of the third angel's message in Bulgaria were German-Russian Sabbath keepers. Next came Armenian believers from Constantinople. These immigrations were in the early nineties. Then in 1898 organized efforts began, a mission being opened in Bulgaria at that time. The work has gone slowly, not because of persecution, but because of indifference, and because of the Balkan wars that raged in the country years ago, as well as the terrible struggle that gripped Europe in 1914. However, greater interest was manifested after the World War, and in 1924 there were eight churches and 200 believers in Bulgaria.

What is the message from Jugo-Slavia, where is found the country formerly known as Serbia? The story begins in 1907, when a man from Belgrade went over to Hungary for baptism. He had learned something of the truth during a former visit to that country; and now he returned and became our first Sabbath keeper among the waiting millions of Jugo-Slavia. Not long afterward, our first missionaries entered this land. Here, too, hardship and persecution are inseparable from our denominational history. The brother who did Bible work here in 1909 and 1910 was imprisoned repeatedly; so were the colporteurs. Still they refused to be discouraged, and worked on untiringly. In a prison on the Hungarian border was seen one of God's mysterious ways of carrying out His plan. Two Sabbath keepers from America, one of whom was a Serbian, had decided to carry the truth to their relatives in Hungary. A report from Europe says:

"On the border, these men were taken for American land agents, and without ceremony were put in prison. So they decided that the Lord must have something for them to do in prison. Shortly some of the prisoners were converted and wanted to keep the Sabbath. The authorities

thought to dispose of the matter by scattering these prisoners among other prisons; but this carried the seeds of truth into still other prisons, and at the place where our brethren were first cast into prison, a good church was raised up."

Thus God's truth went marching on in Jugo-Slavia; and in 1920, when the work was somewhat reorganized, there were nineteen churches in this territory. A small publishing house was putting out a Serbian paper, edited by Elder R. Schillinger, and other evidences of progress gave tokens of a better era for the gospel in this new time of greater liberty.

In Poland a man fasted Sabbath after Sabbath for two years, and prayed earnestly that God would send him "the full truth." As God heard Cornelius of old, so He heard this earnest seeker. Our workers found him, and later he became the elder of one of our churches in Poland. When the Polish Union was formed, in 1920, it had about 1,100 members. They were men and women who had known many hardships. This country, a sort of "no man's land" between Russia and the Central Powers, had been devastated as opposing forces had surged back and forth like the waves of the angry sea. Churches had been demolished, their personal possessions confiscated; but nothing could tear from them the "blessed hope," which was better than all else on earth, and which they continually tried to share with others. When the work in the Polish Union Mission was reorganized after the war, Elder L. Mathe was called to the presidency, to lead the forces in Poland onward in the Master's great soul-winning campaign. Later Elder John Isaac was elected president of the Polish Union.

EASTWARD THROUGH THE LEVANT

The third angel's message has also found its way into Bible lands. Pressing on toward the eastern shores of the Mediterranean, we come to the Levant Union, embracing Greece, Turkey, Syria, Palestine, and Persia. How it rejoices our hearts to know that once again the hills of Palestine ring with the glad tidings of "peace on earth, good will to men"!

But let us turn to Turkey first. It was Theodore Anthony, a Greek shoemaker, who, after accepting the truth in California, became our first missionary to Turkey. He sold his little shop to carry to his native country the wonderful truth he had discovered, landing there early in 1889. Some other Protestant missionaries objected to his work, and reported him to the authorities. He was imprisoned, but was released in two weeks, as the Moslems found no cause for the accusation. "Soon several were keeping the

Sabbath," writes a worker, "and a number were gathering from Sabbath to Sabbath for worship and study."

In about a year, a young man, Z. G. Baharian, accepted the truth. He had been educated in the American school at Aintab, and now, after spending a short time in Switzerland, he became leader of our work in Turkey. Literature was published and circulated in both Armenian and Turkish. Elder Baharian and others were imprisoned repeatedly; but the literature sent out continued to spread the truth, and so did the workers, whether in or out of prison. "It is astonishing," wrote Elder H. P. Holser, after visiting the field, "to see how rapidly news about the truth travels in this country."

Yes, the truth traveled rapidly, and before long believers were gathered in Bithynia, Galatia, Pontus, Iconium, and Cilicia. But progress meant sacrifice. Once the missionaries were refused the privilege of holding a Bible institute; then they were cast into prison: but there behind iron bars, they held their meeting in peace. In this way God overruled. A number of our native laborers who had trades, such as carpentry or tailoring, traveled as tradesmen when they were prohibited from going about as missionaries.

In 1903, when the Turkish government refused altogether to let Elder Baharian visit among the churches, Dr. A. W. George, from America, was sent to take charge of the field. Three years later Dr. George and his wife opened treatment-rooms in Constantinople. Soon the doctor's health failed, however, and once again the cause suffered. In 1907 he died in Friedensau, and Elder C. D. AcMoody, who followed in leadership, also was forced to leave the field after a short stay. Still God's work made progress. Believers were gathered. Even in Smyrna, the site of one of "the seven churches" mentioned in the Bible, a beginning was made, Brother Robert Greaves, of Canada, locating there in 1907.

In 1908, when a massacre was expected, God again stretched forth the hand that intervenes. The night before the massacre was scheduled to take place, there came a change in government which brought freedom of press and speech. "For the first time in our work in Turkey," says a report, "the workers gathered to sing and preach and pray without restriction." Plans were laid to push the work vigorously.

But the storm had not entirely passed. The following year, in the terrible massacre of Christians, six of our believers were slain; a church elder was shot while kneeling in prayer. Still the cause of God made progress. Literature was sold from house to house among the Moslems, and in 1910 and 1911 a school for workers was conducted in Constantinople. In 1912, when E. Frauchiger visited

believers in the Euphrates region, there were Sabbath keepers in Mesopotamia and Cappadocia. When the World War broke over Europe, the Turkish Mission, which reported 214 members, was under the direction of Elder Henry Erzberger, son of the man who came to America in 1869 to appeal for a missionary.

The war was a period of terrible suffering in this field. Brother Baharian, who had so long led in the work, lost his life in 1915. Of other trying experiences of our people there, Elder Spicer says:

"During these years of terror and distress, seven workers were slain, and two died of disease. While 167 members of our churches lost their lives, not a case of denial of the faith by one of our members was known. The deacon of our church in Tarsus, Paul by name, faithfully held the little company together until he and most of the members were led out by the soldiers one day, and were never heard from again."—*"Our Story of Missions," p. 199.*

These were only a few of the many who suffered. But hardships could not crush God's work completely. Even during the war the church in Constantinople grew. The little publishing plant continued to issue some publications. The mission house was turned into an orphanage, a hospital, and a general place of refuge for our own and others in the times of distress and pestilence. And when the terrible conflict was over, our missionaries in that land of untold suffering and hardship, gathered their forces for stronger service. A few believers were found again in Tarsus. Fellow laborers in the Levant were glad to have Elder A. Buzugherian and his wife among them once more. God had miraculously delivered this brother and his wife from death, to which they were condemned; and now they returned from Egypt, where they had been sheltered from the would-be assassin's hand, as their Saviour had been centuries before. With new zeal and courage they re-entered their field of service, pressing forward shoulder to shoulder with others in finishing the work.

And now let us make a brief visit to Palestine, the land our Saviour honored with His presence while on earth. In Beirut and Cypress are Sabbath keepers. From Joppa came a message of cheer in 1901. A nurse from Switzerland had established treatment-rooms there. Here is the report of work done in that place:

"One of the first things accomplished was the healing of several ulcerated feet that doctors had declared would have to be amputated. This and other cases spread the fame of the little bathroom to the surrounding country, extending to Jerusalem and even beyond Jordan; so that, as in the days of the Great Physician, the people came from afar, bringing their sick with them."— *Dr. P. A. De Forest, in the Missionary Magazine, 1901.*

In 1910 there were treatment-rooms in Jerusalem, rendering excellent service. Colporteur and Bible work have also been carried on in this city. God blessed these efforts, and when Elder W. C. Ising, superintendent of the Syrian Mission, visited these places, two believers of Jerusalem were baptized in the brook Cherith, by which, many centuries before, Elijah hid from Jezebel and Ahab. It is also interesting to know that upon the famous Mt. Carmel a tent-meeting was held in 1911. So again the inhabitants of these regions were asked to choose between Baal and the true God; and some, we are happy to learn, took their stand for the truth.

In 1913 there were believers in Bagdad and Mosul, in the country where Nineveh stood in ancient days. When the war broke in 1914, our missionary activity in this intensely interesting field was seriously interrupted. Elder Ising, the superintendent, was interned at Malta, where Paul was shipwrecked. There he had opportunity to witness for the truth for several years.

Persia was first entered by our foreign mission workers in 1910, when Brother and Sister F. F. Oster, young people from America, began labor there. They carried the third angel's message to the regions where Joseph Wolff had proclaimed the first message. Later Brother O. Staubert, of Germany, joined them. When the war came, there was trouble for these faithful workers. Finally they had to flee. After perilous journeys, with numerous experiences that would furnish material for a thrilling missionary story, Brother and Sister Staubert reached their home in Europe by different routes, protected by divine Providence.

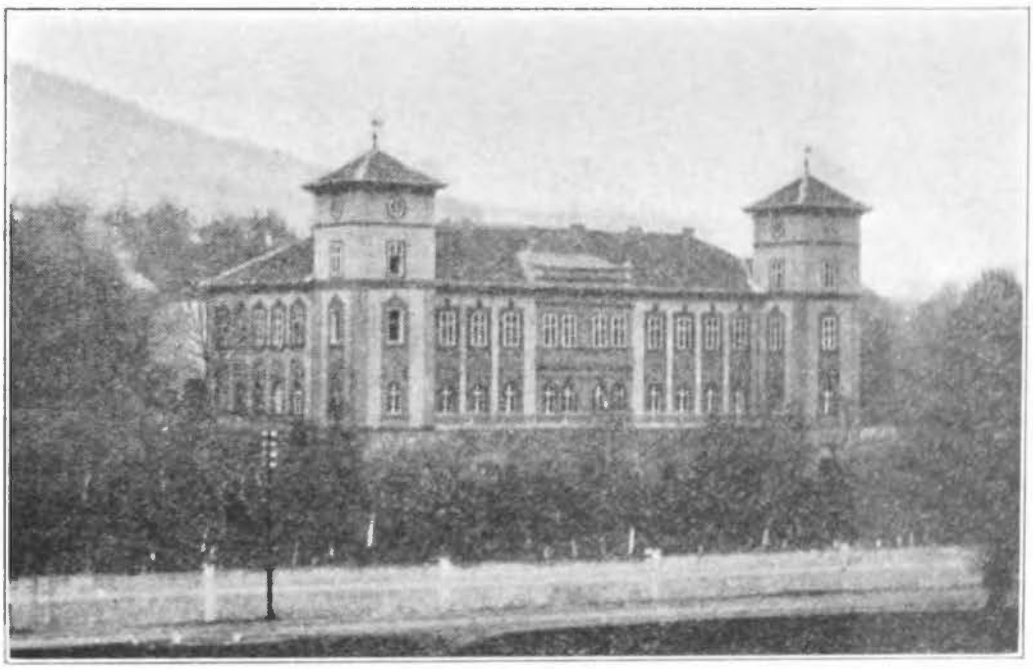
The experience of Brother and Sister Oster was equally trying. They had a little babe four weeks old. A horse was obtained, and the mother and babe placed on it. That day Mrs. Oster kept the saddle for fourteen hours. After many hardships they escaped to Tabriz, where they labored until serious illness made necessary a prolonged furlough. Because of this and of political conditions in the Persian Mission, the work was not resumed by these workers for a long time after the war closed.

And now with Greece, another difficult field, we finish Southern Europe. In 1907 our denomination gained a footing there when Prof. W. E. Howell, from America, settled near Athens. Literature was prepared. The first baptism was administered in 1909. That same year Professor Howell was called home to take up general educational work, and Elder R. S. Greaves was called from Smyrna to lead the work in Greece. Then wars came to interrupt our regular missionary activities. However, one of our nurses, who was also a Bible worker, was a successful soul-winner in some of the

war hospitals. But generally speaking, our workers were withdrawn during the Balkan War and the World War that followed.

Not until 1921 was it arranged for Elder Greaves to return to help build up the few scattered believers and point others to the only Saviour from sin. One thing that will give impetus to our work there, and one hopeful sign for Greece, is the fact that the Bible, so long refused admittance, is making its way into that land.

"And ye who cannot go, oh, help
With the wondrous weapon, prayer!
While ye uplift your hands at home,
The cross shall triumph there.
And give ye freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood!
For many and many in Europe
Are dying without God!"



CZECHO-SLOVAKIAN UNION SCHOOL, NEAR PRAGUE

CHAPTER XXIV

IN THE DARK CONTINENT

AFRICA WAITING

"AFRICA waiting." Years ago that message was flashed under the sea to England. It stirred many hearts. It helped to draw missionaries into the Dark Continent. The army of soul-winners has kept growing until today all evangelical denominations together have more than 1,000 principal stations and 5,000 outstations in this needy field. The Bible or parts of the Bible have been translated into 120 African languages and dialects. Still Africa, with a population estimated at 180,000,000, is waiting for more light. Many indeed are its tribes, and many its tongues. Almost two centuries have passed since George Schmidt, the heroic Moravian, carried the first torch of Protestantism into Africa, and almost twoscore years have slipped by since our own denominational missionaries first went there. Great progress has been made. Nevertheless, the unentered regions still make Africa "the Dark Continent," where —

"They are waiting in the wild,
Sick, and weary, and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread —
Waiting! Waiting!"

HOW OUR WORK BEGAN

But how did our work start in Africa? Two Europeans living in the southern part of the continent were led independently to observe the Sabbath. One of these, Peter Wessels, was troubled over the question of baptism; but when talking with a deacon of the Dutch Reformed Church, he was assured that if he wished to follow the Bible literally, he would have to keep the seventh instead of the first day of the week. This put a new thought into Brother Wessels' mind. But for a time it meant only a more careful observance of Sunday. One day, however, when he was reproving his brothers for doing certain work on Sunday, they reminded him that if he was going to be so particular, he had better keep Saturday, as the Bible requires. Soon after this, careful Bible study con-

vinced him that they were right, and he began to keep the Sabbath, though he knew of no Christians in the world doing so. The other man, Brother G. J. Van Druten, took his stand under similar conditions, not knowing that any one else was honoring the day he had decided to observe; but it was not long before some of our publications fell into his hands.

Later on the kind hand of Providence brought these two earnest seekers for truth together. After comparing experiences, they proceeded to search for Brother William Hunt, who, they learned, had brought publications that proclaimed the truth they had discovered. Brother Hunt was a miner who had accepted the truth in America. He had first gone to the gold mines in Australia. Then soon after Kimberley became famous as a diamond region, he sought employment there. While he toiled to gather diamonds for men, he also circulated literature telling of the pearl of great price. God blessed his efforts. What joy must have filled the old miner's heart when the two men found him, and he had the privilege of telling them the story of the advent movement!

Soon after this, in 1886, these new Sabbath keepers sent a letter to Battle Creek, Mich., appealing for workers for Africa. In the letter was $250, to help pay traveling expenses. The General Conference was in session when the letter reached its destination. Men wept for joy over the good news from Africa. The door to the Dark Continent had been pushed ajar, and the very next year our first missionaries set sail for that needy field.

The boat that carried the missionaries reached Capetown in July, 1887. Elders D. A. Robinson and C. L. Boyd entered evangelistic work, while Brethren George Burleigh and R. S. Anthony pioneered the colporteur work among the English and the Dutch, and Sister Boyd did Bible work. All filled in somewhere, and the work prospered. Within a month a church of twenty-one was organized near Kimberley. Before many months passed, a tent was pitched for evangelistic purposes, perhaps the first one ever so used in Africa. Soon Elders I. J. Hankins and A. T. Robinson, with their wives, joined the workers in this new mission field, and other evidences of progress came along encouragingly. A number of young white people born in Africa were sent to America to be trained as laborers in the land of their birth.

In 1892 the 130 members in South Africa were organized into a conference, Father J. J. Wessels supplying $12,000 for its headquarters. The next year Claremont College, as it was then known, was opened in a suburb of Capetown, with Prof. E. B. Miller, a graduate and teacher from Battle Creek College, in charge. This

school in more recent years was moved to the Spion Kop Mission farm in Natal, where it has continued to send forth many workers for the great African field. Following the establishment of a school, papers were started in English and in Dutch; and later came the sanitarium to strengthen the South African base. Among the workers who have helped to build up the sanitarium are Dr. George Thomason and his sister, Miss Ida Thomason, the latter having stood longest as the head of its training school for nurses.

The Boer War came in 1900, but it did not retard the progress of our work. Tithes flowed in freely, new members were added, and even in one of the beleaguered districts a Sabbath school was organized. Although hard times followed the war, God's cause continued to make advancement. In 1902 the South African Union Conference was organized, and in 1920 that field reported twenty-eight churches, with 953 European members. The native work in this union, which was at first organized separately as the Southern Union Mission, was later taken in charge by the several local conferences and mission fields, by which it is still managed. In 1920 the native membership stood at 256, and represented Kafirs, Basutos, Zulus, and others. In 1916 the Zambesi Union Mission was formed, including Rhodesia, the Congo, Nyasaland, and Portuguese East Africa. Four years later this mission had six churches, with 991 members. The African Division of the General Conference was formed in 1919, and in 1925 reported thirty-eight white churches, with 1,495 members; also forty-seven native churches, with a total membership of 3,942.

OUR FIRST MISSION AMONG THE HEATHEN

With this snapshot of the general work in Africa through the years, we move northward. On our way let us spend a little time in the Zambesi Union, first visiting Matabeleland, where our work among the heathen began. The Matabeles are related to the Zulus, a strong, warlike tribe; and it was when they were conquered by the British South African Chartered Company and their lands opened for settlement, that our missionaries in Africa felt the time had come for work to be opened up among them. Perhaps it was to encourage the workers in this great undertaking that God gave them such a pleasant surprise in the matter of securing a location.

Before going far with the plan for the new mission, Elder A. T. Robinson was sent to see the Hon. Cecil Rhodes about securing land for a station. During the interview, Mr. Rhodes wrote a note which he put in a sealed envelope and asked him to hand to Dr. Jameson in Bulawayo. Nothing was known of its contents. However, the

workers felt reasonably sure that it was not unfavorable, for Mr. Rhodes had said, "I am glad to give the land for opening an industrial mission in Rhodesia; for I have learned that missionaries are better than soldiers for keeping the peace among the natives, and it is much less expensive." The expedition was fitted out. With a team of sixteen mules and a large covered wagon and two or three helpers, Brother A. Druillard, Brother Peter Wessels, and others started out from Kimberley for a six weeks' drive to Bulawayo.

"Gentlemen, how much land do you people want?" asked Dr.



PORTION OF THE HUGE CROWD GATHERED AT THE THEKERANI (AFRICA) CAMP-MEETING

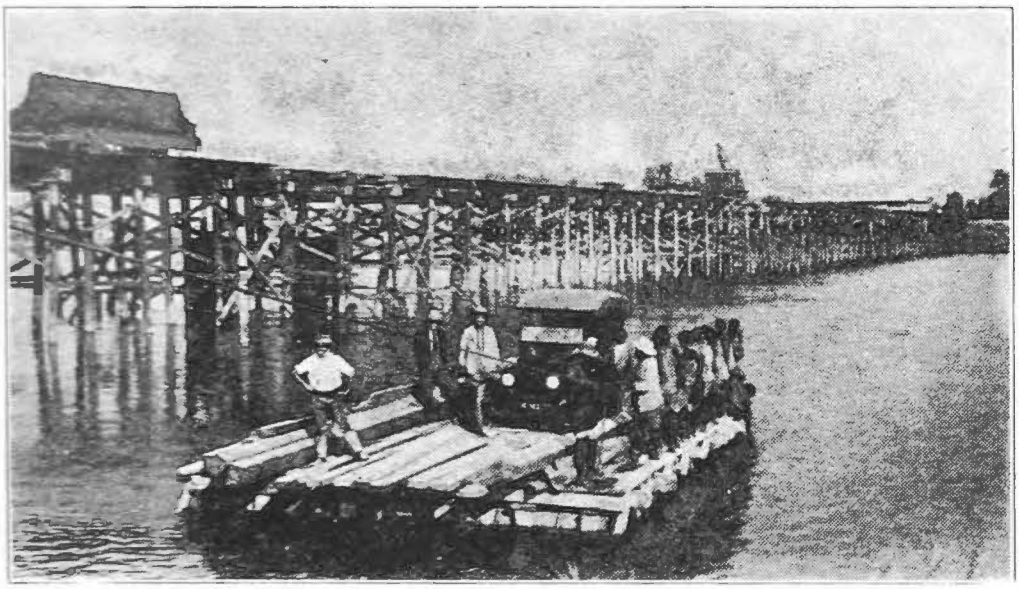
Jameson, when he had read the letter from Mr. Rhodes. The men were puzzled.

"Well, Doctor," began Brother Wessels after a moment, "the facts are, we ought to have 12,000 acres, but it will depend upon the terms upon which we get it."

"Terms!" said Dr. Jameson. "Rhodes commands me to *give* you all the land you can make use of. Do you want better terms than that?"

Of course they sought no better terms! God had done for them more than they could ask or think. Soon our first mission station among the heathen was opened about thirty-five miles from Bulawayo. Brother F. Sparrow, who had helped to select it, was in

charge. The missionaries named it Solusi, after "the head chief of the largest kraal, or village, on the place;" and here they began their work with "150 head of cattle, a wagon, and some tools." That was in 1894. The next year brought new recruits. Elder and Mrs. W. H. Anderson, Brother and Sister G. B. Tripp with their son George, and Dr. A. S. Carmichael were sent by the General Conference to help pioneer the work in this new mission. By that time the railroad had been extended to Mafeking, where Brother



CROSSING THE UPPER CONGO RIVER NEAR BUKAMA, BELGIAN CONGO

It Is Necessary to Use This Ferry in Making the Journey to the Songa Mission. The Punt Is Floated by Oil Tanks, and Pulled Across the River by the Cable.

Sparrow met them to pilot them over the last six hundred miles, which had to be traveled by ox team.

The work was only well begun when the Matabele rebellion broke out, in 1896, and our workers had to flee to Bulawayo for safety. Elder Anderson had walked to Bulawayo on business. While there he learned that the Matabeles had rebelled and killed forty white men not very far away. At once he returned to warn his fellow laborers, walking seventy-five miles in about thirty-six hours. All Europeans were ordered to Bulawayo; and from March till September our missionaries camped there in their wagon and under it.

Shortly after resuming their work at the station, a famine came. Many natives died. Then a pest followed, carrying away the mission cattle, so that when it came time to put in the next crop the mission-

aries and their native helpers had to dig by hand thirty acres of land. But the most severe test of the faith of the workers at the Solusi Mission came in 1898, when within a few weeks, while a fever epidemic raged, five of the mission family were laid to rest. Among them were Dr. Carmichael, Elder Tripp and his son, and Sister Armitage, who with her husband had joined the ranks some time before. These consecrated workers had come to live for Africa; but God chose to let them die, and let their graves be a sign for others to advance. Their loss was a terrible blow! Still God's work was not crushed. Other recruits responded to the call from Solusi.

The workers who had made the supreme sacrifice did not live to see the fruit that soon became more and more abundant. The first fruits were the conversion of seven young people in one place and six in another. During the famine mentioned in the previous paragraph, the workers took into their homes as many starving native children as their limited supplies could care for; and these children were formed into our first mission school. As the work grew, a regular school system was developed, with the main station a training center for teachers for the outschools established around it. God has greatly blessed this station in many ways. Once He sent rain and gave the mission an abundant harvest when all around was burning up with drouth. Truly, under God's blessing the Solusi Mission, with its many schools, has become a strong factor in the winning of souls and in the training of workers. In 1920 the workers reported that they had sixty-five native teachers and that the number increased with each institute. The government inspector who visited the head school in September, 1921, reported the condition excellent.

Of the transforming influence of such work, Brother H. M. Sparrow, one of the workers, wrote:

"On one of my recent visits to a certain chief, I was very much pleased to find a Christian influence around his home. He asks us to come and open a school at his kraal. I . . . had an excellent meeting at his kraal. When I was about to open the meeting, he asked me to wait a few minutes, as his family had not quite finished their evening worship. . . . I found he always has morning and evening worship. He is a paramount royal chief, and a very short time ago was a heathen. Now none of those belonging in his kraal smoke or drink beer. . . . What a transformation, what a wonderful change, the gospel can make!" —*Review and Herald, April 1, 1920.*

We also see native boys and girls coming into these schools from heathenism, and going forth transformed into soul-winners for the less fortunate members of their tribes. It is consoling to see such fruits gathered at the first station, which in some respects has

passed through more severe conflicts than any other mission ever knew. In 1899 another group of fresh recruits, consisting of Elder F. L. Mead and his family, Dr. and Mrs. H. A. Green, J. A. Chaney, and Miss Hiva Starr, arrived at Solusi, but within three years every one of them was compelled to leave because of illness. In 1901 Elder Mead succumbed to an attack of pneumonia; and only three years later his wife died. In 1902 Elder M. C. Sturdevant was sent from America to pick up the reins that death had plucked from the hands of Elder Mead; and so over the graves of the brave, other brave ones pressed on with the last message of hope. Brethren J. Victor Wilson, J. R. Campbell, W. C. Walston, and R. P. Robinson have also been among the workers at this our first mission among the heathen.

The Somabula Mission in a way is a child of Solusi. In 1901 Brother Frank Armitage and a number of native boys from the Solusi Mission opened this station, 150 miles farther northeast. The workers, while holding their first meeting in their little hut, prayed for some one to show an interest in the message. God heard. Soon a young heathen called, saying he had dreamed that they could give him "the words of the great God." Others became interested, and by 1903 eight boys were baptized. That was the beginning of a remarkable harvest of souls, which different workers helped to gather. In 1919 there were almost two hundred baptisms, and the next year Brother J. N. de Beer, then superintendent of this mission, reported eighteen outschools.

A SCHOOL WITHOUT BOOKS

In 1905 the South African Union Conference sent Elder W. H. Anderson and other missionaries into Barotseland. There they founded the Rusangu Mission, first known as the Pemba Mission. It comprised 5,000 acres of land, costing eighteen cents an acre. No other denomination had as yet begun work among the Batongas of this region where our station was located.

"Teacher, I have come to school," said a native boy as the missionaries were cutting poles for a temporary house. The Chitonga language spoken by these tribes had not been reduced to writing. Still the natives were hungry to learn, and the missionaries could not turn them away. They did their best at teaching while erecting the mission buildings. All they had was an ox wagon, a small blackboard, some chalk, slates, and pencils. After a year a series of lessons was prepared. The work grew, better equipment was provided, and outschools were established. In the excellent work done in this new mission, Elder Anderson was assisted by Brethren J. V.

Wilson and S. M. Konigmacher and their wives, who bore bravely their share of the burden.

"Where did you get these boys?" asked a European one day when he saw the boys of the mission school at work.

"They came from the kraals," answered our missionary.

"Not from the kraals about here?"

"Yes."

"Oh, no! You don't mean that! I know the Batonga boys; and these surely are not kraal boys from these parts."

"But they were," continued our informant; "they were gathered out of those villages. But they are not the same people now. Bright-faced, keen-eyed, ambitious to learn, singing the songs of Zion, climbing upward every day, they look absolutely of a different tribe."

In 1920 Elder Anderson pressed on beyond the Rusangu Mission territory up into the region where Livingstone made some of his early explorations. There, too, the natives were eager to learn. One chief, with forty men, waited on him and offered to build a church, a schoolhouse, and a teacher's house. Another chief made a similar offer, and agreed to be responsible for the tuition of the pupils, if only a teacher could be sent. In a few months Elder J. V. Wilson led some native teachers into these regions and settled them there to start schools and win souls.

OTHER LIFE-SAVING STATIONS

And now we return to Solusi, to follow another company as it goes forth to erect a life-saving station. This company, led by Elder M. C. Sturdevant, started out in 1910 under direction of the South African Union, and passed over into Mashonaland. Here Elder Sturdevant settled on a tract of land of 3,666 acres obtained in exchange for 4,000 acres from the original grant of 12,000 acres at Solusi, the mother station. After a few years 200 acres were cleared and under cultivation. This mission was first known as the Tsungwesi and later as the Inyazura Mission. In 1912 the school opened here the previous year had an enrolment of seventy-three students. Seven years later the church membership of the mission had reached ninety-five. Brethren F. B. Jewell, W. C. Tarr, and others helped to gather this fruit.

In 1913 one of the Thirteenth Sabbath Offerings of the Sabbath schools provided funds for opening another station in Africa; and again the Solusi Mission was drawn upon to help in founding the Glendale Mission. It is about twelve miles from Victoria, on a 1,900-acre farm. Five outschools were started at once. Brother

T. J. Gibson, Brother Laurie Sparrow, and others led out in the work, and it is interesting to learn that native teachers from Matabeleland, whose ancestors used to make raids on these regions, are now telling the natives of Mashonaland about the heavenly Father who made all nations of one blood, and of the Saviour who came to seek and to save the lost. So another torch of truth has been lighted in "Golden Mashonaland," where are old ruins of what probably were the temples of the ancient Phenicians, and which is supposed to be the land where the merchants of Ophir got their gold in the days of Solomon.

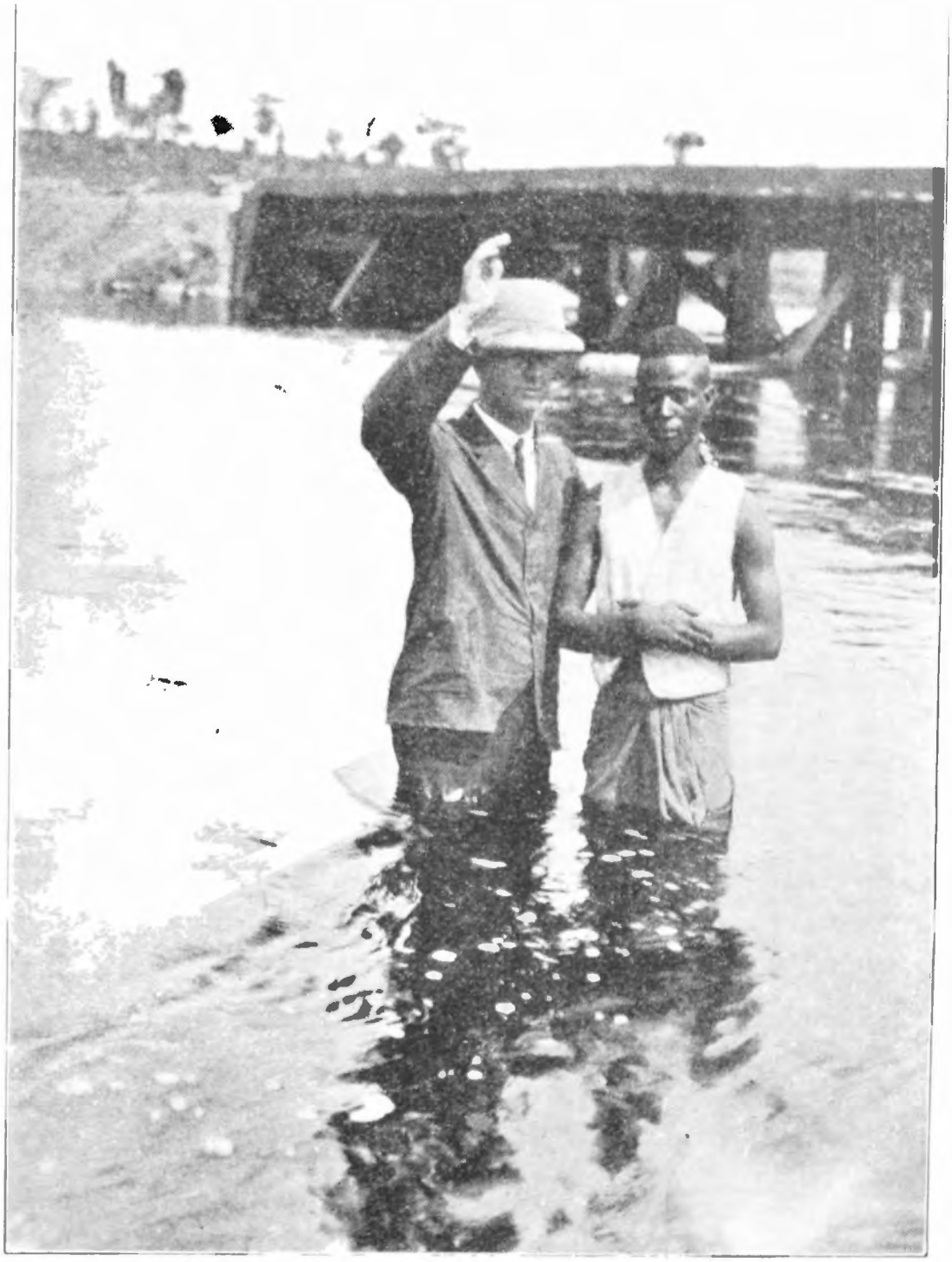
CROSSING OVER INTO "THE LAND OF LIVINGSTONE"

We have now followed the workers of Solusi in some of their fruitful efforts in "the regions beyond,"— the outstations of the main base. Now we must turn the hand of the dial back a little as we visit another section of the Dark Continent. Nyasaland, "the land of Livingstone," comes next in our list of missions in Africa. George James, a student from Battle Creek College, our first representative to this field, went there in 1892. He died of fever, and it was not till 1902 that the station now known as Malamulo was established, forty miles southeast of Blantyre. However, some of the natives remembered the man who "kept the right day for rest." The mission property was purchased from the Seventh Day Baptists, and Brother Joseph Booth, and later Thomas H. Branch and his family, were sent there from America. In 1903 Elder J. H. Watson and his wife joined them, but within a year he was laid to rest, and Sister Watson returned to Capetown to do Bible work, having given her best for "the land of Livingstone."

Still the cause prospered in Nyasaland. In 1907 Elder Joel C. Rogers and his wife, for several years supported by the Missionary Volunteer Society at College View, Nebr., arrived from America to take charge of the mission; and the following year he sent this good word to his homeland:

> "We now have our main station with a school of over one hundred, two outstations, five village schools, sixteen native teachers; and calls come for teachers to open new schools in villages far and near. The harvest ripens faster than we can reap."

But this was only the beginning of years of rapid growth. Two thousand young people in school there, was the cheering report at the 1913 General Conference. Six years later 132 were baptized at the Nyasaland camp-meeting. In 1923 the native church membership was 946, while several thousand were studying the way of life in baptismal classes. Workers have come and gone. Among those



A BAPTISM IN DARKEST AFRICA

Elder E. C. Boger Baptizing the First Boluba Convert at Songa Mission, Congo.

who have served there longest are Brethren C. Robinson, G. A. Ellingworth, H. J. Hurlow, and Sister E. Edie, who has done soul-winning work among the women and in the schoolroom.

APPROACHING THE CONGO

In 1917 our first mission in the Congo, Musofu, was founded by Elder and Mrs. S. M. Konigmacher near the Rhodesian border. Two years after this mission was established, its records showed seven church members, more than 200 in the Sabbath school, and 150 in day school. "The older boys during vacation," read a report from this field in 1920, "visited 229 villages and taught the natives about Jesus. One boy went into fifty villages in the Congo and brought back requests for schools." That same year a mission was begun in the Belgian Congo, 100 miles from Bukama, on the Cape-to-Cairo Railway. Brethren C. Robinson and G. Willmore, who pioneered this work into the very heart of the continent, secured a grant of 1,000 acres from the government.

A VISIT TO BASUTOLAND

Now let us enter the mission territory of the union of South Africa, beginning with Basutoland, the "Switzerland of South Africa." Here the Kolo Mission, a small place of about five acres, was started in 1899 by two missionaries, David Kalaka, our first Basuto convert, and J. M. Freeman. Brother Kalaka, who died in 1903, translated "Steps to Christ" into the Basuto language. In 1904 Brother and Sister J. A. Chaney joined the mission staff. Although the school has been the principal line of missionary activity, some literature has been sold. Brethren M. E. Emmerson, E. C. Silsbee, E. R. Williams, and others have helped develop the interests in this field through the years.

Emmanuel Mission, about a hundred miles north and east of Kolo, is the principal station in Basutoland. This was founded in 1910 by Brethren H. C. Olmstead and J. R. Campbell. It is in a healthful mountain region. Soon the workers opened a school, in which Brother Murray Kalaka, son of David Kalaka, assisted. In later years Brother A. P. Tarr, one of our young men from South Africa who went to Battle Creek for training soon after our first missionaries reached the land of his birth, took charge of the school. In the meantime Brother F. MacDonald and others led out in building up other phases of our work. By 1919 the mission had gathered fifty-five members, reached over across the border into the Orange Free State, and succeeded in establishing organized work for the Basutos.

Says Elder Spicer of the work in this field:

"Many a stirring story is told of the experiences of early converts in Basutoland. Here Matsita was the first to lead the way. When two others had joined, she joyfully said, 'Oh, but see how this truth is going!' Sabbath after Sabbath she came to meeting after beatings by an opposing husband. Here lived Mantea, who had to flee over the border to escape from a drunken husband's threats of death if she continued going to the mission. She came back under promise that she would be allowed to be a Christian, and won her children to the mission. Here Chief Ledingwana was baptized, a young man of education, son of Chief Jonathan, one of the leading chiefs of Basutoland."—*"Our Story of Missions," p. 226.*

WINNING THE RED KAFIRS

Kafirland has also heard the third angel's message. But strange as it may seem, this territory, lying comparatively close to where our missionaries first landed, was by no means the first to receive the gospel. It was not till 1904 that a school was opened on the Maranatha farm in the hills in the eastern part of the Cape Province. Brother R. Moko, a Kafir translator with a good English education, became a Sabbath keeper in 1895 through a sermon preached by Elder S. N. Haskell when he visited the field. And now he joined Brother G. W. Shone in this new station where the school was located. Sister Victoria Sutherland took charge of the school, while Brother Claude Tarr developed the farm interests. Later, Elders F. B. Armitage and W. S. Hyatt came to strengthen the missionary efforts in this field. A "Gospel Wagon Mission" was conducted. The magic lantern and the chart caught the eyes of the natives; while the medical assistance given by Brother I. B. Burton, a nurse, overcame prejudice in many hearts. "I am sure your treatments have saved my life," said one of the educated native girls. And then she continued, "I have heard of the love of God, but I never saw it before." So the interest deepened, the work grew, and new recruits joined the laborers or took their places, Brethren W. C. Tarr, Charles Sparrow, E. W. H. Jeffrey, and others bearing responsibilities in this station.

Perhaps in no other tribe is the transforming power of the gospel more evident than among the Kafirs. The Holy Spirit can change the hearts of the red Kafirs just as He can change our own, and can lift them out of the miseries of heathenism into the joy of true Christian living. In 1919 the Maranatha Mission reported forty-three church members. That year the farm was sold, and some of the workers of this station pressed on across the Great Kei River to the heart of the Kafir district, moving the training school to Butterworth. During the first year in this new mission, known as Bethel Mission, seven fine young men passed the eighth grade. This was an excellent record for Africa, where, when out-

schools were first started by our missions, teachers of three or four grades were frequently in charge. Aside from the work done at the main station, Bethel has established one outschool on an eighty-acre farm near the border.

THROUGH ZULULAND AND SWAZILAND

Permanent mission work for the Zulus began on a farm on which is Spion Kop Mountain. It was on Spion Kop that a terrible battle was fought between the Boers and the British during the Boer War. A British monument to its dead is on the mission farm. Here native teachers were trained for work among the native villages.

In 1920 our Zulu publications began to penetrate Swaziland. Soon God brought out workers there. A man in government employ, Brother Hlubi, and his wife, who was a sister of the Swazi queen, accepted the truth, and the husband became a colporteur and Bible worker.

In 1920 Elder W. H. Anderson, representing the union conference, went forth on another missionary expedition in this part of Africa. Going into British Bechuanaland and the Transvaal, he found some native Sabbath keepers. Somehow God's saving message had penetrated into this dark region before the white man reached it. A young Basuto, who was a Christian, was taken very ill. Some native Christian women prayed for Him, and he was healed. On Friday he surprised them by saying, "Tomorrow is the Sabbath, and we must keep it." They laughed at him, but he kept it; and when he learned of Seventh-day Adventists, he sought them and spent some time with Brother E. C. Silsbee. In 1919 he died from influenza; but when Elder Anderson entered this field, he found companies of Sabbath keepers here and there. Our work was started, with headquarters established in Mafeking, where a native paper soon opened its columns for the gospel.

And now before leaving this part of Africa, let us visit one of the greatest gold-mining districts in the world. It is found along the Johannesburg reef. Here thousands of natives are employed; and we are grateful to know that these, too, are having the blessed gospel preached to them. Among them are some who have been in mission schools, and such can read our vernacular literature.

GIVING THE GOSPEL TO WEST AFRICA

Crossing the continent to the northwest, we come to West Africa. Our work began there in 1894. Brother K. G. Rudolph and Elder E. L. Sanford went there in response to a call from a few Sabbath keepers on the Gold Coast, who had accepted the truth through reading. The next year Elder D. U. Hale, a minister; Brother and

Sister G. T. Kerr, both nurses; and Brother G. P. Riggs, a colporteur, arrived in West Africa.

At first, prospects were bright. But like a foe bent on destruction, fever soon attacked our workers and sent them back. This experience was repeated the following year; and again eight years later. The enemy seemed determined to make West Africa the "white man's grave." Within three weeks after his arrival, Elder Hale was stricken with fever and compelled to leave. Then came sad letters of suffering and death. Brother and Sister Kerr buried two children, and soon the faithful colporteur also slept in a missionary's grave. Fresh recruits came, Elder Hale returning with them. Soon, however, all were beaten back again by disease.

In 1905 Elder D. C. Babcock, who had been laboring in British Guiana, South America, went to the Gold Coast. But soon he moved to Sierra Leone, overseeing the work at the Gold Coast the best he could from his new location. Five years later, in 1910, Elder T. M. French went to the Gold Coast to take charge of the work. But in a few weeks his wife died of the fever, and he himself was forced to leave. So more sorrow was woven into the history of our work in West Africa, and one more grave was added to mark the march of advance. For some time the work was left without proper leadership. But in 1914 Brother J. A. Davis, from Sierra Leone, was placed in charge. That same year Elder W. H. Lewis, son-in-law of Elder Babcock, went to that part of West Africa. He tramped about 800 miles in search of a healthful location for the Gold Coast Mission. The search was successful, and this marked the beginning of a new era in our work there. In 1921, when Brother Thomas Baker was placed in charge, several foreign missionaries and some native workers were marching forward to battle for the King of kings.

Over in Sierra Leone our work dates back to 1906, when Elder Babcock, our first representative there, entered Freetown, the capital, where a church was soon organized; while out at Waterloo, twenty miles away, a school was opened. Among other workers who have answered to roll call in this field, are Dr. E. W. Myers, Brethren L. F. Langford, L. W. Browne, and H. W. Lowe.

The third angel's message has also gained a foothold in Nigeria, where Elder Babcock and Brethren R. P. Dauphin and S. Morgue, both from Sierra Leone, pioneered the way in 1914. A school was opened almost immediately, and soon a number of natives were keeping the Sabbath. Later, missionaries entered northern Nigeria.

Over in the Canary Islands, which have been a health resort for some of our sick missionaries in West Africa, the gospel seed

has also sprung up. Although these islands do not belong to the mission field we are now visiting, we rejoice to think that our workers in Africa have been the means of leading some on the islands to their best Friend.

ON THE NORTHERN SHORE

There were Sabbath keepers in Algeria as early as 1886. These, however, moved away, and this country lay unworked for years; but in 1909 French and Spanish workers began to cultivate the soil. Elder U. Augsbourger, of France, did evangelistic work. Other laborers went to the field as the years passed by, Brethren S. Jespersson, P. Badaut, W. E. Hancock, R. T. E. Colthurst spending some time there. The work has gone slowly in this difficult field, but by 1919 there were companies of believers in three places.

One of our pioneer missionaries to Egypt was Dr. H. P. Ribton, of Italy, who was killed there in 1882. Other early missionaries were Armenian Sabbath keepers who moved to Egypt and worked among their own race. Some time after Elder H. P. Holser, of Europe, visited the field in 1898, Brother J. Lenzivgir, an Italian, went to Port Said as a ship missionary. In 1899 Brother Louis F. Passebois and a nurse opened a health home and restaurant in Cairo, also doing some Bible work. In 1902, when Elder W. H. Wakeham, from England, took charge of the work, another nurse and a doctor were added to the staff. Other workers came later, and literature was prepared and sold.

But Egypt has by no means been a fertile field. Still we rejoice to know that the gospel has its representatives in the land of the pyramids. When Elders L. H. Christian and H. H. Hall visited this field in 1923, they found a group of faithful workers associated with Brother G. Keough, who is still laboring in Egypt. Our membership in Egypt includes Armenians, Copts, and Greeks. Our missionaries have also found favor with the Moslems there. After the war, when a number of Europeans were slain, the Bedouins left Brother Keough unharmed, saying, "Oh, you are the Sabbath teacher. We will not hurt you." Prospects were encouraging, and plans were laid for stronger aggressive work, especially in the Arabic language.

JOURNEYING SOUTHEAST

Over in ancient Ethiopia, now known as Abyssinia, the torch of present truth has been lighted. Our story must go back to 1907, when Brethren J. Persson and P. N. Lindegren, two laborers from the Scandinavian Union, settled near the border of Abyssinia. Two years later an Italian estate of seventy-five acres was obtained, and

a mission-home and school were built. Dr. F. W. Vasenius, Brother V. E. Toppenberg, E. J. Lorntz, H. Steiner, and others have contributed to the progress of this work. The first baptisms came in 1914; but during the World War the mission was left in charge of natives. In 1921, however, the Scandinavian Union sent Brother Toppenberg back to reopen it. Of his visit to this place in 1923 L. H. Christian said:

"It is an interesting experience to visit a great country like Abyssinia. More than four millions of people hold to the older form of the Christian faith and worship. . . . Sometimes we have thought that the only Christians in the world who stood loyally for the Sabbath of the Lord were Seventh-day Adventists, but here we find millions of people who, in their way, observe and defend this commandment which is a sign of loyalty to the true God."

The World War changed the name of German East Africa to Tanganyika territory, but the change did not alter the excellent work already done at the Pare Mission. Our work began there in 1903, when Brethren J. Ehlers and A. C. Enns, a trained nurse, arrived. They secured thirty acres in a good location. By 1907 there were eight German missionaries in this country, among them E. Kotz and B. Ohme, who gave special attention to the language. Three mission stations were in operation, with about 200 young people in school. Many problems came up for solution; but God blessed, and the work prospered. More young people entered our schools, more accepted Christ, and more schools were organized.

When our missionaries reached the field, there was no written language. They reduced the dialect to writing; and by 1914 they had a grammar, a hymn book, a primer, a reader, and the Gospel of John in print. Since the war the New Testament has been printed. Four principal stations, and more than twenty outschools, 256 baptized members, 246 of whom came direct from heathenism, and 2,338 enrolled in the schools,— these were some of the evidences of the good work in East Africa that was interrupted by the World War. The workers were scattered; but God cared for His work and prospered it, even during the great privations caused by the war. In 1921 Great Britain began sending missionaries into this territory.

In 1910 workers from the Pare Mission passed on to the Victoria Nyanza. A warm welcome awaited them. When their purpose was known, the chief's sons presented themselves at the mission, saying, "We've come, Mr. Missionary." They were eager to learn. A schoolhouse was built. The day for opening arrived. Imagine the surprise of the workers when 600 boys and 175 girls surrounded the building that could accommodate only 160. In four years this

field had twelve main stations and thirteen outschools. More than 2,000 African youth were enrolled in these schools, and the church membership had reached 100. The World War swept away all the foreign workers, they being Germans, and it was not until four or five years after the Armistice that it was possible to reman the field.

The British Union sent Brethren A. A. Carscallen and Peter Nyambo to British East Africa in 1906. A station was established among the Kavirondo people. In three years another was added. The tribe had no written language, but schools were established, and a dictionary and other literature, including a monthly paper, were printed. In 1911 sixteen natives were baptized. With passing years the force of workers grew, J. D. Baker, B. L. Morse, and H. H. Brooks coming from Europe. The number of stations also increased, and so did the membership. When the World War interrupted the work and destroyed some of our stations, nineteen teachers were at work; and during those years of distress 100 new converts were reported in this field. In 1921 a small medical dispensary was erected, with Dr. G. A. Madgwick, an experienced sanitarium worker from England, in charge. This same year came the promise of a complete New Testament in Kavirondo.

The war helped start our work in one of Africa's many dark corners. It came about in this way: One of our missionaries in Africa, Brother D. E. Delhove, who is a Belgian citizen, was drawn into civil service in Belgian East Africa. While doing clerical work, he studied the language of the natives, and after the war, he with others started a mission.

In Mauritius, a small island southeast of Madagascar, we had a church of twenty-eight members by the close of 1914. How mysteriously God works His wonders! Away down in this island was a lady whose heart was stirred over Bible prophecies, but her pastor could give her no help. When traveling in Europe in search of health, she saw a sign telling of meetings on the prophecies. She attended, and felt that God had answered her prayer. Soon she accepted the truth. Returning to her home, she was joined by three others. In response to the call of these believers, a missionary went to the island in May, 1914. Our literature has made its way into Madagascar, and it is hoped that Mauritius may help solve the problem of giving the last warning message to Madagascar, where so many gave their lives for their faith in years gone by.



CHURCH BUILDING AND BELIEVERS AT ST. THOMAS, DANISH WEST INDIES

CHAPTER XXV

THE GOSPEL IN INTER-AMERICA

THROUGH THE CARIBBEAN UNION

ONE day in the eighties Brother W. J. Boynton, our tract society worker in New York City, put a roll of papers on a boat that was about to sail. This kind of work he had done often. In fact, barrels of literature had been sent from this place to ports in all parts of the world in just this way. But the roll of which we speak began our missionary work in the Inter-American field. While the ship that received this literature was lying at anchor in Georgetown, British Guiana, the captain went ashore, and scattering the papers on the wharf, exclaimed, "There, I have fulfilled my promise." At least one of the *Signs of the Times* in this bundle proved to be a successful soul-winner. Soon several in British Guiana were keeping the Sabbath, and a little later a group in the Barbados also accepted the truth as a result of one of these papers, which passed through the hands of eager seekers till it was literally worn out.

In 1887 the man with the book entered the field where the *Signs of the Times* had begun its work. At that time our pioneer canvasser, Brother G. A. King, and Elder G. G. Rupert, one of our ministers, spent a few months there. Later came Brother William Arnold, another book man, who had already pioneered the way in Australia and helped build up the cause in England. But permanent work did not begin in British Guiana till 1893, when Elder W. G. Kneeland, from the United States, settled in Georgetown. Through the years evangelistic efforts have supplemented the book work, and believers have been gathered among Guiana's cosmopolitan population, which comprises aboriginal Indians, Europeans, West Indian Negroes, and East Indians. Quite a procession of workers has gone to this field. Elders O. E. Davis, J. B. Beckner, C. E. Boynton, E. C. Widgery, E. C. Boger, D. C. Babcock, and others belong to it. Philip Giddings, one of Guiana's native sons, has also served the cause at home.

Elder O. E. Davis pioneered the way into the interior in 1911. The aboriginal Indians living away up in the mountains near where

Venezuela, Brazil, and British Guiana meet, had heard of the good work done among the Indians down nearer our mission, and appealed for help. It was in response to this call that Brother Davis, with a native Indian guide, started on a six weeks' journey by boat and on foot. "God has especially blessed in the trip," wrote Brother Davis in his diary. "I had a complete mission at Paruime River, another near Mt. Tulameng, and then we came to Mt. Roraima. Just finished establishing a mission when I was taken sick." Here the diary ends. Brother Davis was stricken with black-water fever. Soon death cooled the fevered brow, and the Indians laid their beloved missionary to rest.

But Brother Davis had not sacrificed in vain. During this tour he had baptized 128 Indian families, and built three churches. And the Indians did not soon forget him nor the religion he had taught them. For at least seven years, and perhaps much longer, those Indians met each Sabbath around the grave of Brother Davis to worship and sing the song, "There's not a friend like the lowly Jesus," which he had taught them. In 1922 the chief of these Indians came down to our mission, pleading for some one to take the place of Brother Davis. They had refused to accept the Catholics, and after twelve long years of disappointment, they were still waiting for "the Davis man," or "the God man," to come to them. In 1925 our workers went to visit these Indians, and found them still waiting for a teacher.

Many others in British Guiana are waiting for the news of salvation. Our gratitude for what has been done is mingled with our longing for all such to be saved quickly. Some have found in Jesus the same blessed Saviour that we have; and they appreciate Him too. Could we visit a certain faithful Sabbath-keeping family down in British Guiana, we should be convinced of their devotion. It takes two and a half hours of hard rowing up the river for this family to get to Sabbath school. Yet according to a report received in 1923, they had not missed a Sabbath for five years. Besides the group of believers with which this family meets, there are a number of churches and companies scattered over British Guiana, and also across the river in Dutch Guiana we find believers.

TRINIDAD AND THE LESSER ANTILLES

Next we turn to Trinidad. Our publications had gathered a number of Sabbath keepers before Elder A. E. Flowers, our first worker, arrived there in 1894. Soon the yellow fever claimed this pioneer of the cross as its victim, and a grave in Port of Spain marked the beginning of a successful effort to plant the banner of

Prince Immanuel in Trinidad. Brother E. W. Webster and other workers followed in service and sacrifice. Elder L. M. Crothers, who for a time was superintendent of the field, died in 1901. But the work in the island prospered in spite of losses. In 1903 the *Caribbean Watchman* was started, with Elder G. F. Enoch, who had come from America, as its first editor. Treatment-rooms were also established, but in 1907 Brother C. W. Enoch, who had charge of them, died of yellow fever. The next year the same disease claimed Robert Price, manager of the printing office. These losses were a severe blow. Still, through God's blessing, Trinidad has developed into a good working base for the South Caribbean Conference, which in 1924 had 2,700 baptized believers, of whom more than 700 were young people.

Coming to the Lesser Antilles, including the Windward and Leeward Islands, we find that the light of truth was first kindled in the Barbados. Here, too, the *Signs of the Times* was the pioneer messenger. But even before the *Signs* brought the message, God had been preparing hearts to receive it. Back in the days of slavery, a devoted black mother, after reading the fourth commandment to her children, said, "My children, God made the seventh day holy, and it is the Sabbath. Men have changed it, but some day the true Sabbath will be restored. I may not live to see it, but you will." Those prophetic words never faded from the minds of these children, and when the *Signs* brought them the blessed truth in their old age, they accepted it fully, saying, "Mother told us so." In 1890 Brother D. A. Ball went to this field, and soon a church was organized. Other missionaries have followed him in service.

Many other small islands in this vicinity have heard the glad news. Antigua, which had one of the first companies of believers, has now become the headquarters of the Leeward Island Mission. This company came through the effort of a woman who had found the truth while visiting in London in 1888. Brother A. Palmquist pioneered the way into the Virgin Islands, going there as a self-supporting missionary to sell our literature. In 1901 Elder Haysmer and Brother S. A. Wellman entered upon evangelistic work, raising up a church. As the years went by, other lights were kindled, till in 1922 believers were found in all the main islands of the group.

Our work is also represented in Tobago, Grenada, St. Vincent, St. Christopher, Nevis, Montserrat, St. Lucia, and Dominica. Yes, even over in Martinique, where so many met sudden death a few years ago in the eruption of Mt. Pelée, and also in Guadeloupe we have believers. In fact, through either the living messenger or the printed page the truth is penetrating both groups of islands, and

stretching along the eastern border of the Caribbean. Many have helped to build up the cause in these islands. Brethren Hackett and Beans, both now dead, spent seven years there canvassing and doing other kinds of soul-winning work. The names of N. H. Pool, M. B. Butterfield, W. A. Sweany, D. E. and L. E. Wellman, J. A. Morrow, E. Van Deusen, and others are also woven into the story of the conquests of the cross in the Lesser Antilles.

IN OTHER PARTS OF THE CARIBBEAN UNION

Before going farther north in the West Indies, let us visit other parts of the Caribbean Union, which in addition to the Guianas and the islands just mentioned, includes Venezuela, Colombia, Panama, Nicaragua, and Costa Rica. By 1901 came the good news that the truth had filtered down from the northern part of Central America into Panama, Costa Rica, and Nicaragua. Missionaries from Honduras had come down in their mission boat, the "Herald," to sell literature and hold meetings. Soon after this a school was opened on St. Andrew's Island by Brother and Sister S. Parker Smith, Brother and Sister Stuyvesant substituting for them while they were home on furlough. When permanent work was organized in this section, the headquarters were purchased with money obtained from the sale of the "Herald," which was succeeded by a small gasoline launch.

Here, too, our missionaries have had to battle with disease. Brethren I. G. Knight and C. E. Peckover, after spending a short time in the field, had to leave. Others followed, and the cause progressed through suffering and sacrifice, gathering precious sheaves here and there. A number of churches have been raised up in Panama, Costa Rica, and Nicaragua. Over on Corn Island, near the coast of Nicaragua, we have a church; and a young man trained in our school in Panama taught the church school there in 1925. Some of our baptized believers speak English and some Spanish, but our membership also includes West Indian laborers, and some Mosquito Indians on the Nicaraguan Coast.

In 1921 a school, with Prof. C. J. Boyd in charge, was opened in government buildings at Las Cascadas on the Panama Canal. This, with an attendance of from 75 to 150 ambitious young people, promises to strengthen greatly the work in the western part of Inter-America.

In 1895 Brother F. C. Kelley, who was in the photography business in Colombia, distributed a great deal of our literature there. Later Brethren B. E. Connerly and Gilbert A. Schwerin went into this Catholic field with our books; and God greatly blessed

their efforts. In one place the Catholic bishop put our books on the prohibited list, and that placed every reader of them in danger of excommunication.

"See here, this is the book that has been condemned, and its readers are excommunicated," said a Catholic to the colporteur.

"Yes," said the colporteur, "but you must have a copy."

The book was sold; for after all, persecution cannot often intimidate honest seekers for truth. So the work has gone forward; and in 1923 Elder E. M. Trummer, who had charge of this newly organized mission, sent encouraging reports of progress.

And now we pass on to Venezuela, where Brother B. E. Connerly went in 1907. Loaded with soul-winning literature, he pushed on to Caracas, and had the joy of disposing of all the books and papers he had with him. This was the beginning; and in 1910, when Brother F. G. Lane settled in Caracas, he found people who had long been praying for more light. Great care was needed in order to do evangelistic work without arousing unduly the prejudice of the priests; and as our efforts there brought people into the truth, our missionaries met considerable opposition in spite of most careful precautions. Some of our believers have been imprisoned, and have suffered in other ways for their faith. It was away back in the Andes Mountains of Venezuela that our faithful colporteur, Brother Rafael Lopez, from Porto Rico, lost his life. He was waylaid by bandits, and fell from his mule with fourteen bullet holes in his body.

But the efforts of that consecrated worker have yielded much fruit. When Elder D. D. Fitch, formerly from the United States, went over the same mountain trail to deliver the books ordered by Brother Lopez, he learned of the blessed influence of that faithful colporteur. So did Elder W. E. Baxter, who had charge of the field.

In other places in Venezuela people are hungering for the truth in spite of all efforts of the priests to turn them away from it. Of a visit to a place three hundred miles from Caracas, the capital, Elder Baxter wrote: "I have never before seen such an interest in Venezuela. The moving-picture show had to stop while the people came to hear the word of God." Near Christmas in 1923 came another message showing that God's providences were continuing to open doors rapidly in Venezuela.

GOD'S LAST MESSAGE IN THE ANTILLEAN UNION

And now we must cross the Caribbean Sea to the Antillean Union, which embraces the Greater Antilles and the Bahamas. Let us begin with Jamaica. The people of this island first learned the

truth through our literature. A woman was convinced through reading that the seventh day is the Sabbath; but she decided to put the Sabbath literature out of her sight, and not to let the question of what day she should keep disturb her. One Sunday in church the minister read the law, and the members responded after the reading of each commandment with, "Lord, have mercy upon us, and incline our hearts to keep this law." Conviction seized her heart. She went home, and alone with God and His Holy Word, she promised to obey His law.

In 1893 this woman appealed to the General Conference for a minister. Elder A. J. Haysmer responded, going to Jamaica that same year to begin permanent work in this now fruitful field. The colporteurs had pioneered the way before him, Brethren James Patterson and B. B. Newmann having entered this field the previous year with our books. Brethren C. A. Hall, F. I. Richardson, W. W. Eastman, E. C. and C. E. Wood, H. H. Cobban, E. C. Boger, G. A. Roberts, and others have labored in Jamaica since the standard of the third angel's message was first planted in this field. Churches were raised up; and a training school established early in the history of our work has helped to supply laborers needed to keep the cause growing.

Should you visit Kingston, Jamaica, the workers doubtless would tell you about the earthquake that demolished the main business section of the city in 1907. It came during our general meeting there. The church service was in progress. The building shook, and dust from falling plaster filled the house. One report states that on the Sabbath after the quake, one hundred persons in Kingston decided for the truth. The year 1913 marked the opening of treatment-rooms and a church school in that city. By 1925 there were sixty-seven churches, with 2,430 members.

Our missionary activities in Porto Rico date back to 1901, when Brother A. M. Fischer from America arrived. A year later, however, he died; and again the grave of a pioneer marked the beginning of the struggle in a new field. Sister Fischer, in the hour of sorrow and bereavement, stood loyally at her post till re-enforcements came in 1903. At that time Brother and Sister B. E. Connerly arrived. Later Brethren William Steele, B. A. Wolcott, C. E. Moon, C. V. Achenbach, and others followed. Shortly after the first recruits came, our first baptism was held.

For a good many years our Porto Rican Mission had no training school, but in 1920 one was opened in the mountains in the interior, at a health resort known for its delightful climate and beautiful scenery. Although its buildings were destroyed by fire

in the summer of 1923, the faculty and board arranged to face the hardships of continuing the school, regardless of their loss. This is a glimpse of the spirit that has characterized the work in Porto Rico, where in 1922 we had thirteen churches, with 578 members.

Leaving our Porto Rican field, let us visit the Haitian republic. In the former, the Spanish language predominates; in the latter, French is spoken almost entirely. Away back in 1879 believers in England sent some papers to "The Black Republic," as Haiti is called. Henry Williams, a Jamaican tailor, and his wife, living in Haiti, read these pages of truth; and "for twenty years this elderly couple kept the lamp of faith burning alone." Not until 1905, when Elder W. J. Tanner, our first missionary to Haiti, arrived, did we learn of the good accomplished by the papers sent more than a quarter of a century before. Brother Tanner found several groups of believers. One of these believers, Nord Isaac, a school-teacher, acted as interpreter for Elder Tanner. He was a successful soul-winner as well as an efficient interpreter, and soon scores were brought out of the darkness of Catholicism into God's marvelous light. This brought against our people charges of being revolutionists; but the government refused to restrict our missionaries, and the work went on.

A report of a general meeting held in Haiti in 1919 said:

"There are almost 500 Sabbath keepers in Haiti. The loyal attendance at the general meeting is shown by the fact that our Sabbath school numbers nearly 400. A company of twenty-five walked ninety-three miles to attend the meeting, two horses carrying their luggage."—*G. B. Thompson, in Review and Herald.*

Elders A. F. Prieger, E. A. Curdy, A. G. Roth, with his father and sisters, and still others have labored in the Haitian republic. In 1921 a training school was opened. In 1925 Elder W. P. Elliott, superintendent of the field, reported twenty-three churches, with a membership of more than 700.

In 1907, when Brother C. N. Moulton, a native of the West Indies, pioneered the way into Santo Domingo, he found Sabbath keepers there who had become Seventh-day Adventists through reading literature sent them from Porto Rico. In the early history of our work there a local leader was accused of spiritism, or witchcraft, and he and the entire company associated with him were cast into prison. After two weeks, however, they were released as not guilty. In 1918 a mission was established in Santo Domingo City by Brother H. D. Casebeer of Porto Rico. Here about three years later, Peter Nygaard, who had come to this field, erected a substantial church building seating 200 people. Above it is a comfort-

able home for our missionaries who serve in this city where Christopher Columbus was buried centuries ago. In 1924 Santo Domingo was made a separate mission, with Elder William Steele, who has spent many years in the tropics, as its first superintendent.

Recent years have brought an era of unusual prosperity to our cause in this field. Up in the northern part of the republic the work has gained a foothold, Elder Moulton having been providentially led to establish a center at Moca. It came about in this way:

A native minister from Moca invited him to come to his town to assist him in conducting revival meetings. This resulted in the minister and a large part of his congregation embracing the truth. Early in 1923 Elder Moulton reported quite a large church organized and a school with an attendance of from seventy-five to 100. Aside from this, he said there were more than 200 Sabbath keepers awaiting baptism scattered throughout the northern part. In this good work the Spanish paper published at Cristobal, Canal Zone, has greatly helped to awaken interest and to teach believers. One day two small boys, both under ten, arrived at Brother Moulton's home. They had walked fifty miles through the jungles to ask the missionary to come and teach their parents and others who were anxious to know the truth.

Cuba also has heard the third angel's message. This island, with its principal seaport only about eight hours distant from Key West, Fla., was first entered by two self-supporting medical missionaries, Brother and Sister I. E. Moore. They reached Cuba in 1904. The next year, Elder E. W. Snyder, from Argentina, joined the workers there in response to an appeal for help sent by the church organized in the city of Havana. From that beginning the work has grown; and one secret of this growth lies in the fact that our colporteurs have sold Spanish books throughout the island. One place where these workers went, they found a man who had been observing the Sabbath twelve years, and he was filled with joy to learn that there were others who kept the same day.

Since 1906 efforts have been put forth now and then to have a training school in Cuba. That first year a self-supporting school was started. Sister S. H. Carnahan spent several years in denominational educational work in this island. In 1922 a training school was opened for the entire Cuban field. Workers have gone to this island from America as well as from other fields in the region of the Gulf of Mexico, and God has blessed their efforts. In 1925 C. V. Achenbach, superintendent of the Cuban Mission, reported eight churches, with 432 members.

Over in the Bahama Islands, where the colporteurs entered back in the early nineties, a number of believers have been gathered. Several years elapsed before an evangelist could come to water the seed sown by the faithful colporteurs; and in 1909, when Elder W. A. Sweany and his wife arrived, they found only two Sabbath keepers. In a few years there were two churches, with ninety-five members.

With the Bahamas we conclude our visit to the West Indies, although many other islands not mentioned specifically also answer to roll call in our missionary advance. On the whole, the West Indies have been a fruitful field. Brethren U. Bender, C. B. Hughes, H. H. Cobban, and others helped in the early days to build up the work generally in these missions of the sea, where now many believers are enthusiastically helping to finish the work.

IN THE AZTEC UNION

Leaving the West Indies, we cross the Gulf of Mexico to the western part of the Inter-American Division. First let us visit the land of the ancient Aztecs, who with cruel subtlety were conquered by Cortez. Into this field, although one of America's closest neighbors, Protestant missionaries did not enter till in the sixties; and it was not till 1891, when a colporteur went to Mexico City with some of our English books, that our work began in the land of the Aztecs. Two years later other missionaries followed the colporteur, establishing a school and a medical mission in Guadalajara. Near the head of the growing procession of workers that have crossed the border into Mexico, are Elders D. T. Jones, G. W. Caviness, and J. A. Leland; Doctors Lillis Wood-Starr, A. A. John, H. W. Farnsworth, W. S. and Alice Swayze, and J. W. Erkenbeck; Brother and Sister A. Cooper, and Sisters Ida Crawford and Ora Osborne. Much work awaited these messengers of truth, and God prospered their efforts.

In 1897 a Spanish paper was started in Mexico City, and other lines of missionary endeavor were launched in the capital. Some years later a health journal was added, and a bakery produced health foods for a time. In 1907 the Doctors Swayze made a gift of a building in Guadalajara, which was fitted up as a meeting hall and medical mission. Here work was carried on under Dr. G. R. B. Myers, while Dr. U. C. Fattebert entered medical service in another part of the field.

In 1908 a band of colporteurs arrived from California, led by Brother J. A. P. Green, who had had experience in this line of work. Spanish books and the monthly paper were sold by colpor-

teurs from north to south. That was the beginning of continued efforts of this kind. During the revolutionary times of 1910 and onward, the harvest of souls began. In 1914 conditions were so serious that all our American workers were compelled to leave for a time. But during such interruptions, Brother Carlos Nicolas, formerly of Spain, helped hold the fort, and the cause of God prospered. The fruitage of the seed-sowing through the years has continued to increase. In 1923 a worker who visited Mexico found conditions very favorable. The Aztec Union Training School was opened in Mexico City, Mexico, about this time.

Only a few of the splendid band of workers in Mexico have been mentioned. Many have helped in the work there, and among them are some earnest, capable native missionaries who are very successful soul-winners among their own people. From the northern border to the Isthmus of Tehuantepec, where we find our Zapotecan Indian Sabbath keepers, more than 300 earnest believers are helping by their lives and their service to penetrate the dense darkness of Catholic Mexico with the bright rays of the third angel's message.

Even before our first missionaries went to Mexico, there were Sabbath keepers in Honduras. In 1885 Sister E. Gauteran returned to her home in that country, after having spent some time in California, where she had become a Seventh-day Adventist. She carried with her much literature, and this she scattered far and wide in British Honduras and through the Bay Islands. In addition to this she supplied the International Tract Society secretaries in the United States with names and addresses. Brother T. H. Gibbs, a colporteur from America, had also spent some time in this field. In 1892, when Elder F. J. Hutchins arrived in the Bay Islands, he found believers in at least three places, and soon the first Seventh-day Adventist church in Central America was dedicated.

It was not long before new recruits — Brethren C. L. Emerson, J. A. Morrow, H. C. Goodrich, and others — arrived to help lay a solid foundation for the cause in this new field. A small schooner, the "Herald," was built in 1897. In this boat our workers cruised among the islands and ports along the mainland in their efforts to lift the cross in new places. Brother William Evans and his daughter, from Missouri, opened an industrial school in one of the islands. On another island, Miss Winifred Holmden conducted a small school, while her parents did self-supporting work as long as their health would permit.

By 1901 a private school was opened in Spanish Honduras, and not long after this Elder A. N. Allen pioneered the way here with our literature. Doctors John Eccles and A. J. Hetherington entered

this field as self-supporting medical missionaries. Then came Brother Karl Snow to open a denominational training school. Later Brother Snow entered evangelistic work, and Brother W. F. Hardt took charge of the school. In recent years the Honduras Mission, which embraces both British and Spanish Honduras, has enjoyed considerable prosperity. The names of Elder W. E. Lanier, C. F. Staben, and many other faithful missionaries have been included in the history of our work in Honduras and the islands along the coast. Some of them are still in the field, rejoicing with us over the fruits gathered in this part of the harvest field. In 1925 there were in that field ten churches, with an aggregate of 360 members.

Guatemala was entered in 1908, when Brother E. L. Cardey located in Guatemala City. An English school was opened. Brethren W. E. Hancock and J. G. Pettey had charge of the school for a time. Our denominational representatives in this field have worked largely for the Spanish-speaking population, although some work has been done also for the West Indian Negroes. In 1925 Guatemala had eighty-five believers. The work in Salvador, its southern neighbor, is encouraging. The mission school and our medical missionary work there have made many friends for the cause. There were, according to reports, three churches, with 166 members, in 1925.

The army of Prince Immanuel in the Aztec Union, as elsewhere, is ever changing. Some have been driven home by failing health, and others were sent to fill the ranks. Our first missionaries to Central America, Elder F. J. Hutchins and Dr. John Eccles, both died in the field in 1902. In 1923 Sister F. L. Perry, who went to Mexico with her husband some time before, was laid to rest. So another grave was added to witness to the missionary advance that has continued through nearly thirty-five long years of struggle and sacrifice. The work that was begun in the Aztec Union many years ago, has in more recent years been carried forward by many fresh recruits.

WITH THE REAPERS IN INTER-AMERICA

Truly God has prospered the work in the great mission field between the two Americas. For a time a portion of this field was organized into a union conference; but when the World War came, lines of communication were broken up, and the union conference was discontinued. About this time the Pacific Press took over the publishing work in this field, erecting a plant at Cristobal, Canal Zone. At the 1922 General Conference the scattered territory which we have just visited, including Mexico, Central America, the northern part of South America, and the West Indies, was organized into the Inter-American Division, so named because of its location be-

tween the two great American continents. The division is composed of three large union missions, comprising local conferences and mission fields.

Much precious fruit has been gathered in this widely scattered field. Two hundred fifty-three churches, with 9,192 members, have joined the workers in giving the last message of mercy to the 40,000,000 people living in this division. But truly the harvest is great, and the laborers still are few; so "pray ye the Lord of the harvest that We will send forth" reapers — more reapers — speedily, to help gather precious sheaves in Inter-America.

"Down by the sea of the mild Galilee,
The Saviour passed time and again;
From the shore of the sea, He called, 'Follow Me,
And I'll make you fishers of men.'

"He is calling today in the same earnest way —
He is calling for fishers again;
And the brightest names known up around God's throne
Will be those who were fishers of men."



CHAPEL EXERCISES AT THE WEST CARIBBEAN TRAINING SCHOOL, OBISPO, CANAL ZONE

CHAPTER XXVI

THE CONTINENT OF OPPORTUNITY

THE TRUTH PENETRATING ARGENTINA

A GROUP of Kansas farmers headed the long line of missionaries that have wended their way into the southern part of South America. Brother George Riffel, one member of this group, had lived in Argentina before he knew anything about the wonderful message that now thrilled his heart. He had found the truth in North America, and a longing seized him to share it with his former neighbors. So he and a few other Russian-German believers sold their farms in Kansas that they might carry the gospel across the equator.

Perhaps no other group of missionaries ever reaped fruit more quickly than did this one. When they landed in Argentina, a stranger invited them to share his humble dwelling. It was on Friday sometime in 1890 that they reached the home of their new-found friend. When they presented the truth to him, he recognized it as the same message he had heard while still in Russia. He had been convicted before, and now that it was brought to him again, he decided to obey immediately. This he did, observing the Sabbath on the following day with his friends. Soon afterward other believers were added, and it was the call of this group of Sabbath keepers that led to our organized work in the Continent of Opportunity.

But even before the Kansas farmers arrived, God had used an ordinary newspaper for lighting another taper in South America. About 1886 a paper that ridiculed the efforts of Elder D. T. Bourdeau in Europe, came to a Swiss of Waldensian descent who lived in Argentina. It condemned our missionary for preaching the soon return of our Lord and the end of the world; and then slurringly stated that if what he taught were true, it seemed unnecessary for the magazine proclaiming that doctrine to be printed on such good paper. Something in the criticism stirred the reader's heart. He had wandered far from the God of his noble ancestors, and to him the end of the world was a very uncomfortable thought. He became anxious to see the paper thus condemned. Through a relative in Europe this man and his wife secured copies, and soon studied themselves into the same blessed truth that we love. Later others joined them.

In 1891 our first colporteurs, Brethren E. W. Snyder, A. B. Stauffer, and C. A. Nowlin, entered Argentina. They sold mostly German and English books. But before long L. Brooking, a young man in Argentina who had embraced the truth, began colporteur work among the French Waldenses. From far down in Patagonia up into Brazil the books scattered by these faithful workers might be found; and here and there among the sheep ranchers and other classes, believers appeared as a result of the winning, convincing truths they contained.

Elder F. H. Westphal opened our evangelistic work among the Germans in Argentina in 1894. He met much the same opposition found in all strongly Catholic lands. Recently his brother, Elder J. W. Westphal, who went to this field a little later, when referring to those early days, said:

"The people were poor, and lived in mud huts on rented lands. . . . The brethren, as fast as they accepted the truth, became zealous, active home missionary workers. . . . The people were not yet accustomed to differing sects. This, together with the power that accompanied the message, brought opposition and persecution. Some who declared that they would kill my brother, and made the attempt, later accepted the truth. . . . Wicked stories were circulated. At a general meeting, as the crowd passed from the meeting place to . . . a baptismal service, the Diamante authorities waited at the gate till my brother, who was among the last to leave the place, came out. They determined to prevent the baptism, and taking him . . . prisoner, they supposed that they had accomplished their purpose. But another had been appointed to officiate, so there was no break in the ceremony. . . . When my brother appeared before the judge the next day, and explained the manner of baptism [refuting the false reports circulated], the latter begged pardon for molesting them. The brethren still recount the experiences of those early days with animation and joy."— *Review and Herald, Aug. 12, 1920.*

It was also in 1894 that Brother John McCarthy, who had been studying for some time in North America, returned to Argentina to proclaim the third angel's message among the Spanish. He penetrated deep into the wild forests of the north. The next year Elder Jean Vuilleumier, of Switzerland, came to help seek the lost among Argentina's cosmopolitan populace. Elders J. A. Leland, N. Z. Town, and O. Oppegard, and Sister Lucy Post, our pioneer Bible worker, were other missionaries who helped build the foundation of our church activities in South America.

As Elder W. A. Spicer said in 1921, "Time has shown that we were rightly led in making the beginning of our work in Argentina." Through the years it has developed into a strong base of supplies for other fields in this great continent, especially for areas where the Spanish language is used. The training school established here, by 1904 had sent young men into the ministry in Uruguay and

Paraguay as well as Argentina; while a sanitarium was providing medical missionaries, and a printing plant was sending forth soul-winning literature.

Our force of foreign laborers in Argentina was also strengthened. Dr. R. H. Habenicht of Iowa, our pioneer physician in South America, and Brethren C. E. Knight from Inter-America, F. L. Perry from Nebraska, and B. C. Haak of Minnesota, who soon slept in a missionary's grave, were among the recruits from without. And the home field contributed such workers as Pedro Kalbermatter, who suffered much persecution because of his adherence to the Sabbath. By 1923 there were twenty-eight churches and 1,223 believers in Argentina.

THE GLAD NEWS IN URUGUAY

A. B. Stauffer, one of the three colporteurs who came to South America in 1891, sold some books in Uruguay a year or two later. This seed bore fruit, and when an evangelist entered, a church was soon organized. In 1906 Uruguay was made a mission, with Elder John McCarthy as superintendent. Later he was followed by J. V. Maas, a worker from North America. While the work has not grown rapidly here, it is making steady progress, and has produced a number of standard-bearers, such as Julio Ernst. In 1910 an effort was made to establish our work in Montevideo, the capital. There was much opposition, but four consecrated nurses, Sisters Meda Kerr, Frances Brockman, Elnora Davis, and Maud Carner, braved the storm. They nursed, they visited, and they circulated our Spanish health journal. By and by they won their way into the hearts of many whom they had helped. Prejudice abated. Persecution ceased. They had pushed ajar the door, and other workers passed in through it. In 1911 Elder F. L. Perry, who was called to the superintendency of this field, located in Montevideo, and began an evangelistic effort. A church was soon raised up. In 1920 Elder A. R. Sherman, from North America, who had charge of the work then, reported several companies of Sabbath keepers throughout Uruguay. In 1924 there were six churches, with a total of 237 members.

IN THE SHOESTRING REPUBLIC

When we ask who pioneered the way into Chile, the man with the book again responds. In fact there were two of them, T. H. Davis and F. W. Bishop. They went there from California in 1894 to canvass for Spanish "Patriarchs and Prophets." One of these brethren related an experience that came to him while canvassing in the northern part of Chile. He could speak only a few words

of Spanish, and the man in whose home he stayed overnight knew no English. Still, with the help of a Spanish Bible he gave the man a study on the true Sabbath. Then the colporteur went on, but the man studied the list of texts he had taken down, and in time he became a Seventh-day Adventist minister.

Passing on to Santiago, the colporteurs kept praying that God would go before them into this city of superstition. Their prayers were heard; again God answered in a striking way. A young Swiss living in Santiago had been impressed by a dream, in which he saw two men and heard certain words. When he saw our canvassers on the street and heard the words spoken, he recognized them as the men seen in his dream, and accosted the strangers. Soon the colporteurs, using their English Bibles, were giving studies to an interested group of friends who read from the Spanish translation; and instead of the colporteurs' being isolated in this Catholic city, several new believers kept the first Sabbath with them.

The young man who had the dream was Victor Thomann. He later became one of our ministers, while his brother Eduardo, who also became an evangelist, helped pioneer our publishing work in Chile. Elder G. H. Baber, in 1895, settled in Valparaiso to conduct an evangelistic effort. Five years later our leaders in Chile started our first Spanish paper there, Brother Thomann helping with the translating and publishing. Each new turn meant growth to the work. New recruits, Elders A. R. Ogden, H. F. Ketring, William Steele, and others, came to re-enforce the ranks. God blessed the efforts put forth. The Valparaiso earthquake in 1906 wrecked the building where our mission was located and burned our books, but it did not destroy our work.

Through the passing years, churches have been established in many places in that long Shoestring Republic, which, if placed in the United States, would stretch from Maine to California. A training school is located at Chillan. For a time a school was conducted for the Mapuchi Indians. So the educational, colporteur, evangelistic, and perhaps other phases of our missionary endeavor have helped speed the gospel in Chile, till in 1924, according to the president, Elder W. E. Hancock, there were fourteen churches, with 875 members.

"How much do you pay people to accept so unpopular a faith?" a priest in Chile asked Elder F. H. Westphal one day.

"Nothing at all," replied Brother Westphal.

"Is it possible that the west coast people would accept such a faith as that?"

"Not only do they accept the message for nothing, but they

actually pay of their own earnings to help the message on its way to the ends of the earth."

"Well!" said the astonished priest, "I always thought that Protestants paid the people money to become members of their church."

And many others, like this priest, wonder as God's truth goes marching victoriously onward through difficulties of all kinds.

PARAGUAY AND ITS BORDERS

Paraguay is perhaps one of the most difficult fields in South America. Many of its people are very superstitious in regard to their saints and idols. "Though I was reared in a Catholic country" (Uruguay), wrote an early worker in Paraguay, "I have been surprised at their superstition. After they accept the gospel, it is necessary to free them from their vicious customs of drinking maté, or Paraguay tea, and using tobacco, which women use even more than men."

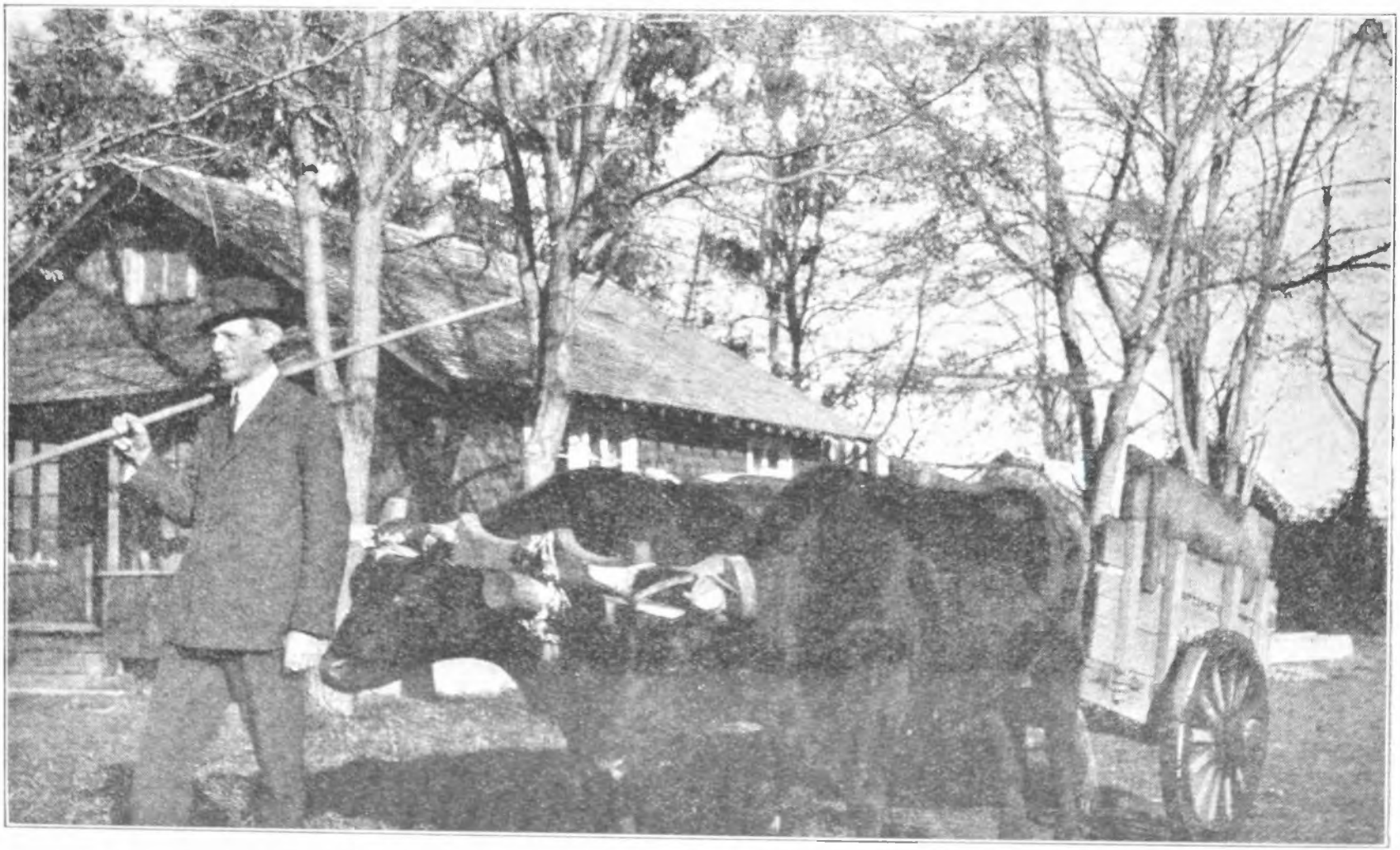
In 1898, however, our missionaries began to penetrate this region of superstition. A small beginning had already been made with our literature, one or two in Asuncion having started to keep the Sabbath. This beginning gave courage to the hearts of Elder E. W. Snyder and his wife, who undertook the task of pioneering the way into this difficult field. Our force of workers in Paraguay has been small; but believers have been gathered, and much prejudice allayed. Once one of our workers was arrested, and his Bible seized by the soldiers. At the barracks, however, the Bible did soul-winning work. Eventually a sergeant and his wife were baptized. Later another soldier joined our ranks, and still others were interested. So once again the "wrath of man" was made to praise God and to serve in saving souls.

By 1924 the Alto Parana Mission, which includes Paraguay and the territory of Misiones in the north of Argentina, reports a membership of 471. Trained nurses from the sanitarium in Argentina, Brother and Sister Pedro Brouchy and Mateo Leytes, are among those who have helped to win friends for the cause of present truth wherever they have labored.

Once when the police interfered with our work, higher officials, who had been treated by our medical missionary, ordered them to give our workers freedom and to protect them from attacks.

FARTHEST SOUTH

Over in Europe in the Land of the Midnight Sun we came to our most northern group of believers, and now as we turn south to the Magellan Mission, we reach the most southern point of our



work. In 1892 more than $1,200 worth of books were sold by C. A. Nowlin in the Falkland Islands. Our workers have also touched Tierra del Fuego. Among the natives of that inhospitable land our missionaries have proclaimed the third angel's message. For many years a lone Sabbath keeper held up the torch of truth in this field; but in 1914 Brother Arthur G. Nelson located there. With our books and papers he visited among the sheep ranchers in Patagonia, traveling first with horse and cart and later by automobile. After years of service there Sister Nelson's health failed; and another missionary, Brother John Wedekamper, took up work in this field. Although the report for 1920 showed only fifteen members, several of these were out with our books to earn money to attend school in either Chile or Argentina. Thus the future bids fair for more seed sowing and much greater harvests.

Taking the territory we have now visited in South America, stretching 2,000 miles from north to south, we have what is known as the Austral or Southern Union. Elder J. W. Westphal led out in the administrative work here, followed by R. T. Baer. G. E. Hartman and others have helped through the years. In 1924 there were 159 churches, with a membership of 12,934. Three large union institutions — school, sanitarium, and publishing house — witness to the marvelous way God's work has grown in South America.

The school work began in 1899, when a young business man who had accepted the truth came to a general meeting, saying, "I have come to go to school." Before the meeting closed, plans were laid for a school in Argentina. During the first year the record shows an enrolment of twenty-three students and a fund of twenty-three cents in the treasury when school closed. C. P. Crager, H. U. Stevens, and J. S. Marshall have been among the leading educational workers. The first year's work sent forth three teachers to open church schools. From this small beginning the school work has developed, supplying many workers for the great field in which it is located.

Out on the forty-acre farm where the school is situated, a sanitarium was opened by Dr. R. H. Habenicht, who went to South America in 1901. Although the priests made it very difficult for him to obtain permission to practise, the sick kept coming till his home was a veritable little hospital. So before very long the sanitarium was built; and said Elder W. A. Spicer, "The little institution was full before they had all the doors and windows in." The work prospered. Drs. G. B. Replogle and Carlos Westphal have been on the staff of workers for a number of years. This institution has a training school for nurses, which is sending out

year by year a number of trained workers, many of whom are going into the mission field.

A printing office was opened in 1906 in a suburb of Buenos Aires. E. W. Everest, E. M. Trummer, A. R. Sherman, E. H. Meyers, William Kirstein, and others have helped in various ways to advance the publishing work; and truly the institution has grown remarkably, sending forth to the field an ever-increasing volume of soul-winning literature in the form of tracts, periodicals, and books. The Southern Publishing Association in North America, which is taking a special interest in developing the publishing work in South America, has rendered valuable assistance in enlarging this printing plant.

GIVING THE GOSPEL TO BRAZIL

As we go north to Brazil, the vast Portuguese section of South America, we learn that in 1892 and 1893 the three brethren who pioneered the colporteur work in Argentina, blazed the trail for the third angel's message into Brazil. That was the beginning of our organized work there, although the printed page had gone before and found readers here and there. And as our missionaries entered the field, they found several groups of Sabbath keepers. One group had received the Sabbath truth from a family that had come from Germany, and had been keeping the seventh day since 1878.

Soon after our colporteurs entered Brazil, Elder W. H. Thurston, another laborer from North America, located in Rio de Janeiro. He and his wife soon had occasion to learn how God makes man's extremity His opportunity. The usual remittance, for some unknown reason, did not come; and they were without means in a strange city. But they were in touch with heaven. They prayed earnestly, and one day a stranger came and handed Elder Thurston money. Says our brother in telling of the circumstance:

"From time to time, as I met this man on the street, he would hand me money, saying, 'You may need it; keep it until I call for it.' It ran up to a hundred dollars or more. When I returned the money, he said, 'I never did such a thing before in my life as to give out money without the scratch of a pen to show for it. But I know how it came; God told me to give you that money because you needed it.'"

This was only one of God's many ways of caring for His workers in this new field. In 1895 and 1896 several new recruits came to witness for the Master in Brazil. At that time Albert and Fred Berger joined the bookmen; and Elders H. F. Graf from North America and F. W. Spies from Europe came to do ministerial work. Elder F. H. Westphal from Argentina came to visit a German colony in an obscure district where the truth had been sown by the

silent messenger from the printing press. A few believers welcomed him; others opposed him bitterly. But God blessed him as he held meetings near the riverside. Before leaving, he baptized twenty-three. A mob gathered to stone him, but every hand was stayed,—not a stone was thrown. Some one confessed later that beside the preacher walked another person whose presence filled them with terror. And the story of this miraculous deliverance comes to remind us that He who can keep us from sin can also protect us from physical danger.

But how did the soul-winning page find its way into this obscure district? That is another story full of thrilling interest; and at the 1918 General Conference, Elder O. Montgomery, then vice-president for that field, told it briefly as follows:

"[About the year 1884] a tramp vessel left in the port of Santa Catharina a German paper twenty-four years old. This paper fell into the hands of a schoolmaster in Brusque. In this paper he noticed that any one desiring literature could receive the same by writing to the International Tract Society. He immediately wrote, asking for literature. They sent him a large quantity. He took this and sold it from house to house. In this way he secured money for drink. He took the balance of the papers and traded them at the grocery for drink. The groceryman wrapped goods in these papers. Thus the papers found their way into different homes. By the reading of these papers there was a deep interest aroused. It was but a little while before people began to observe the Sabbath. Notwithstanding the instrument by which these papers were scattered month by month, the Lord blessed the seed sown. Several families embraced the truth."—*General Conference Bulletin, 1918, p. 134.*

Into many other difficult places the colporteur carried the printed page. Truly, the man with the book holds a prominent place in the progress of the message in Brazil. On the back of one mule, with his books on the back of another, the colporteur rides far into the unknown interior. Of the hardships of these faithful workers, one writes:

"The way is not all smooth in this Roman Catholic country. A whipping may await them [the colporteurs]; frequently they sleep in the woods; and in some places they are turned away with cursing from those whom they are trying to help; but the Lord never forsakes His children in their good work."—*The Missionary Magazine, June, 1899.*

Much of the seed thus sown fell into good ground. Soon there were Sabbath-keeping companies in several parts of Brazil, calling for baptism. Evangelists responded, following in the trail of the colporteurs and sharing similar hardships. Even today, with much-improved traveling facilities, there are many districts where the mule must still help to carry the gospel. With the colporteur and the evangelist have gone other representatives of God's cause. Early in our work a private school was conducted for a time by a mission-

ary named Paul Kramer. Later other schools, one at Brusque and one at Taquary, took its place.

In 1902 Dr. A. Gregory and his wife (formerly Miss Lulu Corliss) went to Brazil as self-supporting missionaries. Another evidence of progress was the Portuguese paper that came from the little press at Taquary. The work grew so that in 1906 the general administrative responsibilities of the cause in Brazil were divided among Elders H. F. Graf, E. Hoelzle, W. Ehlers, and F. W. Spies, all experienced workers in the cause.

God blessed this plan for advance. Brother A. Pages came from Germany to help promote the publishing work, which had been moved to a more favorable location. First a small cylinder press, donated by Emmanuel Missionary College, represented the publishing work at Taquary; but today Brazil has a publishing house near São Paulo that sends forth considerable literature to help give the message to Brazil's more than 20,000,000 Portuguese-speaking people.

With a knowledge of the message came a thirst for learning, so schools were started in several places, and in time the Brazilian Seminary, which now for several years has been training the youth of that vast field for service in the Master's vineyard, was established near São Paulo; Elder John Lipke, and later T. W. Steen, have been in charge of this school.

When 1914 was drawing to a close, one of the leaders in Brazil pronounced it the best season in the twenty years of our organized effort there. During that year seventeen foreign workers had come from the United States and Germany, while Brazil had contributed three men trained at home. Five years later, Brazil was divided. The southwestern part was organized into the South Brazil Union Conference, with forty-five churches and 2,245 members; the northeastern, into the East Brazil Union Mission, with fifteen churches and 1,066 members. Elders H. E. Meyer, W. E. Murray, H. B. Westcott, E. V. Moore, N. P. Neilsen, and J. H. Boehm, Sisters Wurtz and Hoy, two faithful medical missionaries, Brother R. M. Carter, and others have followed in the lengthening procession of workers who have gone to this field; these are among the noble men and women who have covenanted with God to give His message to Brazil.

"As we look back to those days of small beginnings," said Elder F. W. Spies in 1920, "we exclaim, 'Behold what God hath wrought!'"

IN THE LAND OF THE INCAS

Next let us visit the Inca Union Mission, which includes Peru, Bolivia, Ecuador, and the Lake Titicaca Mission. The history of

our work in Peru has been linked with the story of the struggle for religious liberty. Our workers and believers have suffered bitter persecution. The first representative of our truth in Peru was a Christian carpenter who went over from Chile in 1898 and combined his secular labor with missionary endeavor. God blessed his efforts; and in 1904, when Brother H. F. Ketring visited this field, he found twenty believers. Meetings were held behind closed doors and darkened windows, and seven persons were baptized secretly. One of these was a Bible Society colporteur, who reported other Sabbath keepers in the interior where he had been. That was a good beginning; and the following year permanent work was begun by Elder F. L. Perry. Finally the government granted religious liberty; but even so, local authorities continued to persecute bitterly now and then.

In Arequipa, on the railroad that runs up to Lake Titicaca, is a company of believers. Here, too, is our rest home for workers among the Indians in the very high altitudes. Many years ago there lived in this place a man named E. Forga, who was banished from Peru because of his Protestant principles. When he went to Europe, he found the truth in London and entered our service, later doing editorial work in Spain and translating books into Spanish. Although he served Europe, he did not forget the land from which he had been banished, and at his death he left a sum of money for the work in Peru, some of which has helped the training school for Spanish workers at Lima. Brethren E. F. Peterson, E. L. Maxwell, W. R. Pohle, R. B. Stauffer, L. D. Minner, Ignacio Kalbermatter, and C. Lopez are among those who have been leaders in the missionary endeavor in Peru.

There is cause for gratitude for the progress the truth has made. In many places where there had been bitter persecution, much fruit was gathered later. By 1924 there were in the Peruvian Mission 470 believers.

Ecuador was entered in 1904 by T. H. Davis, another "man with the book." The next year he was joined by George Casebeer. Here, too, persecution dogged the footsteps of our workers, although the constitution of 1897 granted freedom of worship. But our colporteurs, in spite of persecution, pushed far inland with their books. And finally in 1907 the first fruits were gathered, two persons accepting the message. The field seems especially difficult, but some progress has been made, and in 1924 that mission reported two churches, with seventeen members. William Steele, W. W. Wheeler, John Osborne, Señor Navarette, S. Mangold, C. E. Knight, J. D. Lorenz, and others have borne burdens in the cause in Ecuador.

In addition to the work for those of European descent, some work has been done for the Indians. In 1919 J. D. Lorenz and E. P. Howard, who came up from the Lake Titicaca region, explored the eastern part of Ecuador, and made an appeal for mission work to be done among the natives there. Some time after this Brother Orley Ford and his wife, who had spent some years among the Lake Titicaca Indians, entered this new field to teach the Indians the way of life. The government is liberal, and God is greatly blessing the work in this needy field. The outlook is encouraging.

A Chilean colporteur was the first Seventh-day Adventist to push ajar the door into Bolivia. He sold "Patriarchs and Prophets" and "Steps to Christ" there about 1903. At that time it was unlawful to spread "heresy." But by 1906 Protestants were granted constitutional liberty. Still, persecution went on in many country districts, and our work seemed almost discouraging.

But seeds of truth are not sown in vain. Nor does the whole-hearted soul-winner give up easily. Brother E. W. Thomann, editor of our Chilean paper, prayed that God would send some one to Bolivia, where literature had been sold. The Mission Board could not respond, so Brother Thomann felt impressed to go himself; and in 1907 he and his wife located in this needy land and began work for both the Spanish-speaking white race and the Indians. Soon a Catholic family joined them in keeping the Sabbath. However, it was not till 1912 that the first Bolivian Sabbath keeper was found over in La Paz.

In 1909 Brother F. A. Stahl sold out his treatment-rooms in Cleveland, Ohio, and came to the General Conference quadrennial meeting to offer himself for the "most needy field." The man and the opportunity met, and that same year Brother Stahl and his wife went as medical missionaries to the Indians of South America. They located in La Paz, Bolivia, and opened dispensary work among the Indians; they also did nursing among the European families. Other workers, Elder Ignacio Kalbermatter, a minister; O. H. Schulz, a colporteur; Sister Claire Wightman, a nurse; and others joined the staff in Bolivia, and Elder W. R. Pohle was placed in charge of the field.

Perhaps none of these workers had more thrilling experiences than did the colporteurs who traveled over the country by mule, fording streams, sleeping out of doors at night, and not infrequently being dragged before the police in small fanatical towns. In 1920 Brother Reid S. Shepard, of the Lake Titicaca Mission, went to Bolivia, and opened a station among the Indians. At that time there were about twenty-five Sabbath keepers in La Paz. A new day was

dawning. One of the workers wrote, "Now we see the gloom of the dark night passing away."

Toward the close of 1921 a still more cheering report came from Brother Pohle. During the first nine months of that year, 129 persons were baptized, and the workers were expecting to baptize fifty or sixty more that year. Regarding the Indians, which constitute three fourths of the population, Brother Pohle said:

"The interest in the gospel among the Indians of Bolivia is equal to that shown in the Lake Titicaca Mission. If we were able to fill the openings, we should soon have in Bolivia a splendid work in progress. Indians come to us from many districts, and plead for schools and for pastors to teach them the gospel."

Superintendent T. L. Oswald reports 373 baptized members in 1924, with a rapidly expanding work.

THE HIGHEST MISSION STATION ON EARTH

And now we complete our visit to South America by a trip to Lake Titicaca, where we find our highest mission stations in the world. It was a Spanish paper that lighted the first jet in this region. Elder Perry had persuaded a Mr. Morales, who was a teacher among the Indians, to undertake to sell copies of our magazine to the people where he was living. Some of the readers became interested. It was probably one of these papers that fell into the hands of Chief Comacho, who had learned to read in the army. Somehow he had also found a Spanish Bible, and had learned to love it. When our Spanish paper came to him, he studied it and soon began to keep the Sabbath.

When Elders W. R. Pohle and A. N. Allen, two of our missionaries in Peru, learned of Comacho's stand, they tried to visit his village while on a trip to Puno in 1909. Obstacles making this impossible, they asked God to arrange some other way. The next morning Comacho arrived in Puno, saying he had been told in a dream that some men had come who would show him how to give the gospel to his people. So again God worked in a mysterious way, and the connection was made with Lake Titicaca. Brother and Sister F. A. Stahl responded to the call to settle in Comacho's village. Fifteen Indians whom Elder Perry had instructed in Puno had been baptized, and Elder Thomann, while located in Bolivia, had made missionary tours to Lake Titicaca, so this field was not untouched. But Brother Stahl's arrival marked the establishment of permanent work, and the beginning of a missionary enterprise that has stirred hearts in all parts of the world.

Of their reception among these Indians, Brother Stahl said:

"Like wildfire the news spread that the missionary had come to help them, and care for them in their sickness. . . . Hundreds came to us for treatment. . . . We were obliged to enlist the help of the Indians themselves. . . . While we were treating the Indians, we prayed with them, and told them of the love of Jesus and the plan of salvation; and as we explained these things, the Indians would almost invariably exclaim, 'Oh, we did not know that before!' . . .

"In one of our first meetings for the Indians, a young man of gigantic stature, who had become a wreck through using cocaine and drinking alcohol, came out from the crowd, and taking me by the arm, looked me earnestly in the face, and asked fervently, 'Do you mean to tell me that Jesus loves me?'

"I answered, 'Yes, my son, He does.'

"'Oh,' he said, 'tell me again; do you really mean to say that Jesus loves me?' Tears were streaming down his rough face. . . .

"God blessed in a marvelous manner from the very first. People who were carried to us in blankets, were able, after a few days' treatment, to walk away fully restored to health."—*"In the Land of the Incas," pp. 126-130.*

Very soon a number of Indians were baptized and a church organized. The work grew rapidly, for, as says Brother Stahl, "The Indians themselves are great missionaries. As they travel about from place to place, they are always telling others about the gospel; and not a Sabbath passes but some bring strangers to church." Somehow the gospel fits their needs, and the keen minds of these children of nature seem to grasp what it requires of them. Brother Stahl tells about a conversation one of these Indians once had with a priest:

"'Mr. Priest,' said the Indian, 'you say that the Sabbath is too old, that it does not serve us any more?'

"'Yes, I did!' shouted the priest.

"'Well now, Mr. Priest,' continued the Indian, 'the sun, the moon, and the stars are old; but God made them, and they still serve us. Why should not the Sabbath serve us too, even though it is old? God made it, didn't He?'"—*Id., p. 152.*

In silence the priest mounted his horse and left. There was only one answer to the Indian's question, and that was not in the priest's favor.

The progress of the third angel's message among the Titicaca Indians has few parallels in the annals of missionary enterprise. Soon Brother Rojas, a teacher from Argentina, joined Brother Stahl, and opened the first school there; and in the splendid reformation that has gone forward among these Indians, schools and medical missionary work have been important factors in teaching the gospel and fostering the Christian growth of the new believers.

But the Indians in their hunger for truth are still pleading for more teachers. When Elders Charles Thompson, J. L. Shaw, and W. E. Howell, from the General Conference, visited this region in

1920, delegations from forty different places met them, pleading for teachers. One of the men represented a tribe living 17,000 to 18,000 feet up in the mountains. His appeal was very touching:

"I cannot go back and meet my people and chief without a teacher. I have gone back four times and told them they would have to wait. I cannot do it again. I will stay here until you send a teacher, no matter how long. I will work and pay for what I eat, but I will not go back until a teacher can go with me."—*Missionary Readings, July, 1918.*

These calls could not be answered at once. Still many Indians have been trained for school work, and by 1924 this mission field had more than 4,150 pupils, in eighty schools. Aside from these, a mission school in Spanish has been opened at mission headquarters in Puno. In all, during that year, this mission employed seventy-three native workers. As reported for the last quarter of 1924, the mission had sixty-one churches and 4,814 members. Medical work also has a part in the story of the Lake Titicaca Mission.

But this work among the Inca Indians has not been built up without sacrifice. There has been much opposition and persecution. But through all difficulties, God's work goes marching on in the land of the Incas, and other Indians are calling for the gospel teacher. Brethren E. H. Wilcox, E. P. Howard, J. M. Howell, Reid Shepard, Orley Ford, G. E. Mann, H. M. Colburn, and others share in many of the experiences that are woven into the story of our work in the Lake Titicaca Mission.

Not every name of the South American workers has been mentioned, but there is another record kept by the angels of God, and in it there are no omissions; and in the day when that roll shall be called, many others will come, bringing in their sheaves gathered for the Master from the great harvest field of the Continent of Opportunity.

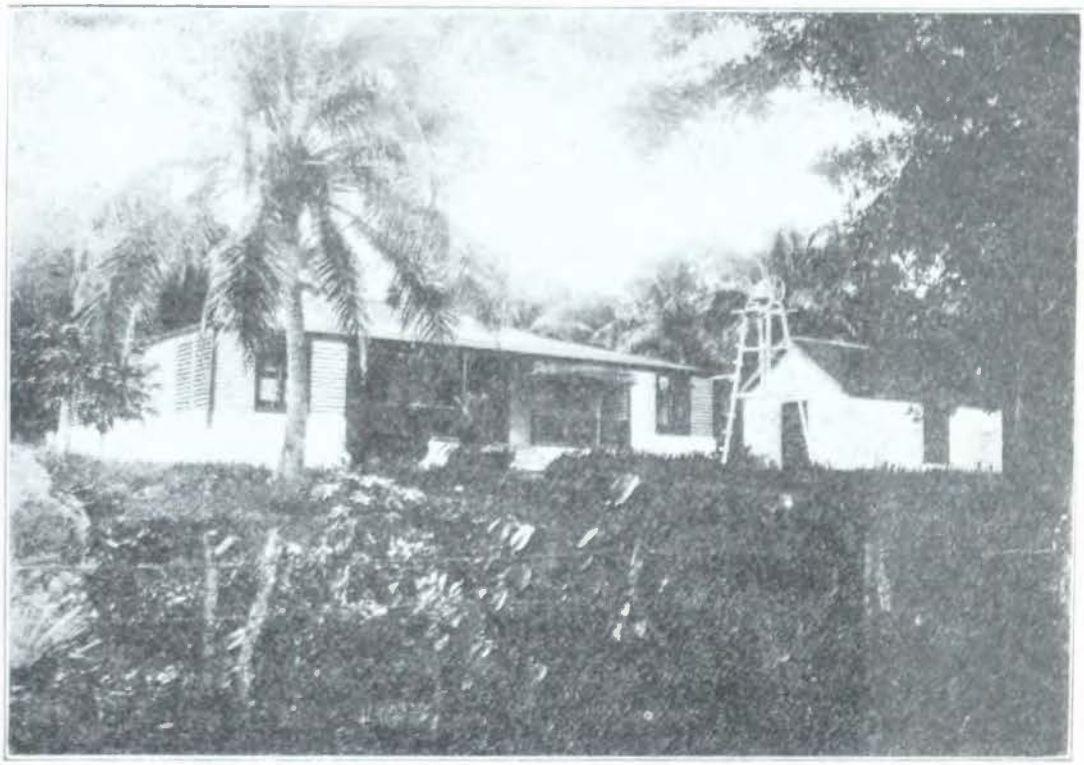


GROUP OF CHUNCHO INDIANS MEETING ELDER F. A. STAHL

Elder Stahl Stands at the Right of the Center in the Picture



A PITCAIRN ISLAND DWELLING



MISSION HOME, CHURCH, AND SCHOOL, ATCHIN, NEW HEBRIDES

CHAPTER XXVII

AUSTRALIA AND THE SOUTH PACIFIC

ENTERING THE LAND OF THE SOUTHERN CROSS

FOR some years the Lord through the spirit of prophecy had been calling Seventh-day Adventists to enter Australia. So in 1885, eleven years after Elder J. N. Andrews sailed for Europe, our first company of workers embarked for the land of the Southern Cross. The party contained three ministers,— Elders S. N. Haskell, J. O. Corliss, and M. C. Israel; one printer, H. L. Scott; and one colporteur, William Arnold, who later pioneered the way in the West Indies. Our workers were not at first received with favor; but with the *Signs of the Times* in their hands, they visited business houses and private homes, trying, where interest warranted it, to arrange for Bible readings. Said one of these workers in after-years:

"As soon as a few persons had become interested in the truth by Bible readings and personal labor, we met with the most bitter opposition from ministers, people, and press. We could secure but few places in which to place our tract distributors, and these were in shops. But in the different parks we placed papers in the tops of the iron fence posts. These were taken by those who passed through the parks to and from their work. Over 20,000 papers were distributed thus, and in railway stations, and other public places. . . . Ministers . . . seemed to take pride in 'exposing those Adventists.' . . . One threatened to discipline any member of his church who permitted one of us to enter his house. . . . Sometimes when Bible readings were appointed, men would come determined to break up the reading, and in one or two instances they succeeded."— *S. N. Haskell, in "Historical Sketches," p. 95.*

But opposition could not discourage the invincible band that pioneered the way into Australia, and truly God blessed their efforts. Tent-meetings were held in and around Melbourne. Many became interested. Stores here and there closed on Sabbath; and a government contractor who stopped working on the seventh day called a meeting to explain publicly his reasons. In these and other ways the Sabbath truth was proclaimed. Many accepted the message, and within a year after the first party set sail for Australia, there was a church of ninety members in Melbourne. Soon a monthly paper, *The Bible Echo,* later changed to Australasian *Signs of the Times,* was started.

And just here we must pause for the story of the first printing press. The way in which the money came for purchasing that press, reveals the true spirit of service, and the one unfailing key to success. Brother Arnold worked hard for six weeks without selling a single book. That was discouraging, and he told the Lord all about it. One day, instead of eating dinner, he spent the noon hour in prayer. At another time he remained on his knees not only during the noon hour, but until God gave him the assurance of success. Again he went forth to sell books, and now a change came. He broke all records, and when a printing press was needed, William Arnold laid down his earnings in the canvassing field, about $1,200, enough to buy the first press. From that small beginning, the publishing work has grown, keeping pace with other features, and sending forth periodicals, tracts, and books to further the message of the second advent.

Before the plans for printing could be fully matured, Elder Haskell visited New Zealand. There he succeeded in making arrangements with several captains of boats to distribute our literature in the South Sea Islands. He also found a number of people in Auckland who were anxious for Bible study, and within a few months forty new Sabbath keepers were living the truth in New Zealand. Among them were Robert Hare and his father, both of whom became burden-bearers in the cause in Australasia.

Surely the Spirit of God had called the reapers in the remnant church to a rich field. The harvest of the first eighteen months in Australasia was reported as follows:

"There are more than 200 Sabbath keepers in Australia, and from forty to fifty in New Zealand who are united in church fellowship. Of those who have embraced the truth in Australia, five have given themselves to the work of God. There are three churches in Australia: one in Melbourne, of 106 members; one in Ballarat, of thirty-five members; one in Adelaide, of thirty-six members."

Permanent work in New Zealand began in 1886, when Elder A. G. Daniells arrived there from America to open tent-meetings in Auckland. There was much opposition; but earnest prayer and untiring effort, through the blessing of God, brought a good harvest of souls. Many heard and believed. Through years of growing strength New Zealand has contributed many noble workers to the ranks at home and abroad. In 1888 Elders M. C. Israel, and W. L. H. Baker who had come from America more recently, crossed over into Tasmania; and in her mountains a number of churches and companies were raised up. Many workers have gone from this island to strengthen the forces elsewhere.

A few of our Polynesian believers are Maoris, as a result of mission work among these intelligent natives of New Zealand. "Christ Our Saviour" was put out in Maori, together with other smaller publications; and in 1907 a paper was started in that tongue, while later came a book of Bible readings. Of the missionaries who have served these people, Brother Read Smith, a nurse, laid down his life among them. In 1914 Brother R. K. Piper took the leadership in the Maori Mission.

New laborers were developed in Australasia, and others came to the field to meet the needs of the rapidly growing work. A few years after the first party arrived, America sent others to recruit the advancing line in this new field. In 1891 Mrs. E. G. White went to Australia, and for nearly ten years that field was blessed with her personal ministry. Elders G. C. Tenney, W. D. Curtis, G. B. Starr, W. C. White, G. T. Wilson, William Crothers, and still others came to strengthen the general soul-winning work. Reenforcements also arrived for promoting the publishing work and for launching the medical and educational features.

It now seemed to the workers that the cause was sufficiently strong to warrant a camp-meeting effort. Nothing of the kind had ever been heard of before in Australasia; but although anxiety was felt in their councils as to the outcome, a camp-meeting was planned for 1894. Elder O. A. Olsen, who was visiting the field at the time of the meeting, wrote: "Wherever one goes, the leading topic of conversation is the camp-meeting." The public were interested; believers were helped; and in other respects the meeting proved highly successful. Thus the camp-meeting plan was made a permanent feature of evangelistic work in the whole Australasian field.

Prosperity, however, aroused opposition. One brother was arrested for Sunday labor, but was soon liberated. When the Commonwealth of Australia was formed, our people carried on a strong religious liberty campaign, which helped greatly to place in the constitution broad guaranties of religious liberty.

It was in 1896 that Elder J. O. Corliss and Brother Collins first visited Western Australia. Going from Eastern Australia was something like entering California when our first workers went there. The railroad that today unites the east and the west of that great country was then unknown. But when the evangelists arrived, they found twenty Sabbath keepers, the fruit of the seed sown by the colporteurs years before.

Queensland was also entered in 1896. Of this first visit Elder G. B. Starr says:

"At Townsville we found six Sabbath keepers — two families of Scandinavians, who first heard the truth in their native country through Brother J. G. Matteson. They came to Australia more than ten years ago, and were at that time observing the Sabbath, and were thus, doubtless, the earliest Sabbath keepers in these colonies."— *Review and Herald, March 23, 1897.*

In Queensland and other parts of Australia, Brethren J. L. Branford, P. B. Rudge, M. W. Roy, and others have done successful work among the aborigines. Says Elder W. A. Spicer:

"In the early history of Australia, these aborigines had the reputation of being so low in the scale that no appeal could be made to a moral consciousness. But the plummet of the gospel drops to the 'uttermost' depths of human need."—*"Our Story of Missions," p. 290.*

OUR INSTITUTIONAL WORK

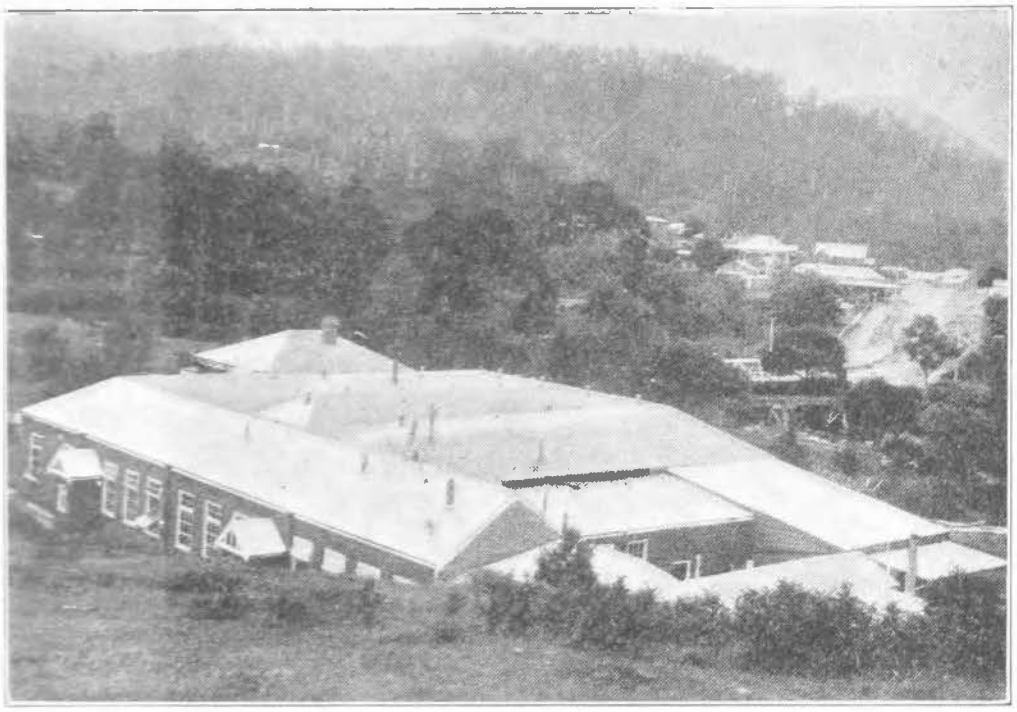
During the early years of our missionary occupation in Australia, young people were sent from that land to America for training. This, however, was neither satisfactory nor feasible, and by 1893 the corner-stone of our educational efforts in Australia was laid, when a school, conducted by Elder L. J. Rousseau from America, was opened in Melbourne. Two years later 1,500 acres were found at Cooranbong, New South Wales, for a school. The government expert pronounced the land worthless, but the Spirit of the Lord urged its purchase. Years proved the wisdom of the guiding hand, as the desert was made "to blossom as the rose." Here the Avondale school, with Prof. C. B. Hughes from America as its first principal, started on its career of struggling through to victory. The first building erected was a sawmill; other industrial features were soon added.

God set His seal upon the work, and the school prospered. After the desert had been made to blossom, the government expert expressed his appreciation of the work done, and admitted his mistake in judging the land worthless. But far more valuable than the fruits of the land are the fruits of the school, now known as the Australasian Missionary College. It has been a great blessing to our youth in that field, and through them to the work at home and abroad. Many of the laborers now bearing responsibilities are products of that school. The enrolment has been averaging from 200 to 250. Farming and various kinds of shop industries are taught in this school. It also operates a printing press. The food factory started by the school has grown into a large plant, and supplies health foods to all parts of Australia. There is also a branch factory in New Zealand, supplying foods to that dominion.

As the years went by and the cause gathered believers in the remote parts of this large field, other training schools were needed.

and one was opened in West Australia, and another in New Zealand. Aside from these, two mission schools have been conducted among the aboriginal tribes. A number of American educators — C. B. Hughes, C. W. Irwin, R. W. Brown, B. F. Machlan, Frank Chaney, Lynn H. Wood, and others — have had the joy of helping in the cause of Christian education in Australia.

The year 1896 stands for the beginning of our health work in Australia. At that time Brother A. W. Semmens, a nurse, began



SIGNS PUBLISHING COMPANY, WARBURTON, VICTORIA, AUSTRALIA

working in a suburb of Sydney; and soon the Sydney Sanitarium, on the Wahroonga heights overlooking Sydney, opened its doors. Doctors D. H. and Lauretta Kress, and later T. A. and M. M. Sherwin, G. H. Gibson, F. C. Richards, and others, led out in the promotion of the medical work in Australia. The Sydney Sanitarium has been well patronized, and has sent forth nurses to work at home and abroad as medical missionaries. In Victoria is another, a smaller sanitarium. There is also a chain of cafés operated by our people in various cities. The field has had its own health journal. So in many ways and many places the gospel of health is being preached.

Before we pass on to other parts of this great field, let us notice for a moment the growth of the publishing work. The small

beginning of which we have already learned, was followed by years of remarkable success in the sale of literature. Workers from America and England joined hands with their Australasian brethren in behalf of the publishing work there. Brethren E. R. Palmer, L. D. A. Lemke, G. C. Tenney, W. D. Salisbury, W. H. B. Miller, J. M. Johanson, A. W. Anderson, and C. M. Snow are among those who helped mold the publishing side of our work in Australasia.

AUSTRALIA'S GREAT MISSION FIELD

But we cannot visit Australasia without learning about her burden for the hosts of islands that dot the South Pacific. In 1906 the Australasian Union, which by 1924 had a membership of 9,269, assumed the responsibility of giving the gospel of the kingdom to the South Sea Islands. Of the experience in a meeting when the leaders from all parts of this far-flung field were consecrating themselves to the work, one present has said:

"The Spirit was literally poured out upon us. Pauliasi, of Fiji, was ordained that afternoon; and God bound off the work of our conference with a manifestation of His power that none of us had ever witnessed before. There was an unearthly stillness; and as the Spirit came, there was the sound as of falling rain. This was the way it impressed many. Even Pauliasi said, '*Oqo na uca taumuri*' [This is the latter rain]."—*Missionary Readings, February, 1907.*

"There are isles amid the ocean,
In the darkest depths of night,
There are isles, which, brothers, sisters,
Need the light:
Can we stand and let God's glory
Gracious beams around us shed,
And in silence watch His brethren
Grope in darkness, live in dread?

"In those isles amid the ocean
Satan rules in fiendish might;
And those isles, yea, brothers, sisters,
Must have right.
Ah! we idly talk of justice,
Talk of freedom, talk of God,
If we leave those souls in bondage
'Neath that tyrant's cursed rod.

"For those isles amid the ocean,
Bleeding sore before our sight,
For those isles, O brother, sister,
Up and fight!
Up at once, the call is urgent!
Out — oh! list those cries of pain!
Some brave heralds are departing;
Who will follow in their train?"

— *Adapted from "South America."*

PITCAIRN ISLAND

Let us now visit the island world where missionaries have been laboring so faithfully for many years. We shall begin with Pitcairn, where our work was started the year after our first company of workers sailed for Australia, and twenty years before the Australasian Union took over the island mission field. That year, 1886, Brother J. I. Tay, one of our first Sabbath keepers in California, worked his passage on shipboard to Pitcairn, the island that has been made famous by the story of the "Bounty." He arrived there October 18. A few weeks later the following entry was made in the island diary:

"The church on Pitcairn Island unanimously kept the seventh day as the Sabbath of the Lord our God. This was the result of a month's labor among us by Brother John I. Tay."—"*The Story of the 'Pitcairn,'*" *page 22.*

His report stirred the hearts of believers in America. An effort was made to send some one at once to baptize the new believers in Pitcairn, but it did not lie in the direct route of any shipping. Finally a small ship was secured, and in it Elder A. J. Cudney started for Pitcairn; but nothing was ever heard from the ship again. In 1890, however, the Sabbath schools of America built our first mission ship, the "Pitcairn." On October 21 it sailed out of the Golden Gate with a company of missionaries,—E. H. Gates, A. J. Read, and John I. Tay, with their wives. Captain Marsh was at the helm. Pitcairn Island was reached safely in November, and there eighty-two persons were baptized. Leaving this island, the missionary ship visited the Society Islands, the Tonga or Friendly group, and the Cook, Samoan, and Fiji Islands, and also the island of Norfolk. French and English literature was distributed, and some believers were gathered during this cruise. Captain Marsh and Brother Tay were laid to rest on the first voyage of the "Pitcairn." Other missionaries remained on different islands.

In 1892 the ship returned to America, Brother J. Christiansen serving as captain. Afterward the ship made four more cruises among the South Sea Islands, leaving great blessings in its course. It carried many faithful missionaries to the islands that had long waited for God's law. Among those who went out on the later voyages were Brethren B. J. Cady, J. M. Cole, E. C. Chapman, Dr. M. G. Kellogg, Dr. J. E. Caldwell, D. A. Owen, G. O. Wellman, R. G. Stringer, W. G. Buckner, Miss Hattie Andre, and Miss Lillian White, together with the loyally faithful missionary wives of the group. So the "Pitcairn" had made a good beginning, but ocean traveling facilities becoming generally improved, it was sold in 1900.

On Pitcairn, the island for which the ship was named, the message made wonderful progress. Different missionaries have been stationed there through the years. The school started in the nineties has continued to train the children and youth. Once the islanders built a boat, in which they sailed to carry to some of their far-away neighbors in the Pacific the gospel that had come to mean so much to them. Not infrequently have passing ships touched this Sabbath-keeping island in the Pacific, and taken away not only fruits of the land, but also the story of the soon return of Jesus.

CRUISING IN EASTERN POLYNESIA

As the islands are grouped now (1925), the Eastern Polynesian Mission includes the Society Islands and Pitcairn. When the ship "Pitcairn" made her first cruise, Elder and Mrs. A. J. Read were left on the Society Islands. Soon after this Elder B. J. Cady and his wife began a long term of service there. Miss Anna Nelson, of Wisconsin, joined them, and opened a school, which through the years has been both a soul-winning station and a training center for native workers. A Tahitian paper and some tracts have also supplemented the evangelistic efforts on the Society Islands. Many lives have been touched and influenced by our work in this group, but not many have accepted the message fully. The mission had in 1923 nine churches, with a total of 188 members. There were at that time fourteen Sabbath schools, with 416 members.

When our missionaries reached the Cook Islands, they found people there literally keeping Sabbath for Sunday. Representatives of other denominations who had preceded us had become confused over the day-line change. But when they learned of their miscalculations, they changed over to Sunday. For a time some who decided to observe the true Sabbath were imprisoned. Still the third angel's message gained ground. Elder J. D. Rice and Dr. J. E. Caldwell were two of the early workers. Among later recruits came Elder A. H. Piper of Australia.

Our first church building in this group was at Rarotonga and was dedicated in 1903. A Rarotongan paper and a school are important features of our work there. The light kindled in Rarotonga has shone on other islands in the Cook group. Over in the Marquesas a French-Swiss resident who received some of our literature, soon began to keep the Sabbath; and when our workers visited him, he wept for joy. Others have now joined him in looking for the fruition of the "blessed hope." In 1920, after laboring five months in Pukapuka, another island of the Cook group, our missionary wrote:

"They now have a substantial little church, built of native lime and thatch." "The king of the island and his wife are among the company, they having joined in the face of much opposition from his subjects."—*Review and Herald, March 25, 1920.*

Other islands in this group were still waiting for the much-needed missionary efforts.

Since our first missionaries landed in Eastern Polynesia, many others have followed with the torch of truth, and here and there lights have broken the dense darkness. Brethren George L. Sterling, F. E. Lyndon, and B. J. Cady are among the leaders in this scattered field where it has been very slow work to win souls. However, about 200 have accepted the truth.

THE GOSPEL IN CENTRAL POLYNESIA

Coming to the Central Polynesian Conference, as grouped until 1924, we find a stronger organization, and a mission field with experiences that remind one of the story of the rapid progress among the Lake Titicaca Indians in South America. In this group we find Fiji, Samoa, and the Friendly or Tonga Islands. All of these were formed into the first conference in the South Pacific. The missionary ship "Pitcairn" visited some of these islands, and that was the beginning of years of seed sowing in these fertile spots in the Pacific. Early in our history here Dr. F. E. Braucht introduced medical missionary work in Samoa, which Dr. A. M. Vollmer and Mrs. L. E. P. Dexter later promoted. Samoan literature has been prepared, and Brethren Delos Lake, W. E. Floding, J. E. Steed, H. T. Howse, and others have served the cause in Samoa as evangelists. A church has been organized in Samoa.

Work in the Tonga Islands began shortly after the second cruise of the "Pitcairn," Brother and Sister E. S. Butz being our pioneers there. A church was raised up, a school was opened by a sister from Australia, and tracts were translated into Tongan. The school was popular, and not all the students who wished to come could be admitted. Finally in 1909 a second school was added. Brethren E. E. Thorpe, W. W. Palmer, and A. G. Stewart have borne the burden of leadership in this field at different times. Some sheaves have been gathered, but not many. However, on three of the main islands these believers are witnessing to the saving power of the gospel.

But it is Fiji that has produced the missionary experiences which have given fresh courage to many hearts. Among the early missionaries in Fiji were Elders J. E. Fulton and C. H. Parker. God prospered the work. In 1904 there were ten companies, with almost 200 Sabbath keepers. Three schools were in operation. The

Buresala Training School has helped to supply recruits for the advancing line of missionaries. Tracts, a paper, an abridged edition of "The Great Controversy," and a book of Bible readings were among the first Fijian literature produced by the mission press. The press also produces Tongan and Samoan reading matter. A small launch was obtained for inter-island missionary service.

That was the beginning of an era of prosperity. By 1907 Fiji had ten organized churches, besides ten preaching stations and eight mission houses. Already Fiji had contributed ten native laborers



SOUNDING THE CALL TO MEETING ON THE FIJIAN LALI

to the cause. One of her great gifts to the advent movement was Pauliasi Bunoa, who during the last twenty years of his life proclaimed the message of the coming King. Near the close of 1908, a young Fijian man and his wife went to help pioneer the way in New Guinea; and a year or two later, thirty students in the Buresala school volunteered to go to New Guinea or another difficult field. That is the spirit that gathered so much fruit in Fiji. Different phases of the work were strengthened as the membership increased. Miss A. N. Williams was sent to help in the growing school work. In 1913 Sister E. Meyers came from India to labor for the thousands of Indian coolies who work on Fijian plantations. Brother A. G. Stewart, superintendent of the mission, wrote in 1912:

"This week I baptized an old grandma who is almost blind. She can tell of the old cannibal days before the gospel came. She was then a girl; and even in those days of darkness the Holy Spirit was drawing her. When tempted to do wrong, she says, she would go and hide herself."

In more recent times the Holy Spirit has been working mightily on Fijian hearts. Over 400 were baptized in seven weeks. That was more than had accepted the message in a quarter of a century before. Truly, God is putting forth His hand to finish the work. Early in 1921 Brother Fulton wrote:

"Hundreds living in the mountains of Fiji, along the two beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God. . . . In most cases it seems to be a genuine work of grace."

In a speech made to us, one chief said:

"It may be asked why we accept this faith now, and not before. This is God's time. His word has come to us, and we have been awakened. We have not connected with this message through coercion, or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God."— *Review and Herald, Feb. 3, 1921.*

And so, as the miracle of God's grace goes on dispelling the heathen darkness, these one-time cannibal islands are sending on to other dark spots in the Pacific the bright and blessed gospel of salvation.

AMONG THE ISOLATED ISLANDS

Over in Lord Howe and Norfolk, two islands east of Australia, the third angel's message has loyal witnesses. Each island has a Seventh-day Adventist church. There is a lonely missionary grave marking the beginning of our work in Norfolk. In it Brother S. T. Belden was laid to rest, while his wife continued her soul-winning efforts on the island. Some years later Brother A. H. Ferris arrived, to guide the Norfolk believers in service. Although Norfolk has only a small population, it is a resort for Australia, so the church here has opportunities to work for the many who come and go as well as for those who live on the island. It was this island that first kindled the light in Lord Howe, another speck in the Pacific about half way to Australia.

The Norfolk believers had a rather unique experience when erecting their church building. Elder Spicer says:

"Just at the right time a log of Oregon pine came upon the shore, happily solving the problem of securing the roof beam and other timbers. From the regions of the Columbia River, apparently, the great log had made its way over the ocean to Norfolk just in time to go into the new church building."—*"Our Story of Missions," p. 301.*

New Guinea, too, is beginning to see some converts. Brother S. W. Carr, and Bennie Tavode, a young Fijian helper, went there in 1908. The next year a school was opened among the wild

Papuans. In 1920 the first Papuan convert was baptized; and Timothy, as he chose to be known after conversion, came to be regarded as a miracle of God's saving grace in New Guinea.

GATHERING FRUIT IN THE NEW HEBRIDES

One of the most interesting stories from our annals of mission history comes to us from the New Hebrides. Our work there began in 1912. Elders C. H. Parker and H. E. Carr were the pioneers. It took more than human courage to locate in that field. "A few miles away, within sight of the mission house," says one report, "six native teachers of another mission were killed and eaten." But the faith and courage of our workers failed not. They prayed and worked, watering the seed with many tears. More than once Brother and Sister Parker had to barricade their house to save their lives. Still they persevered, and finally Sister Parker could write:

"Our hearts are full to overflowing as we see them listening to the story of Jesus. . . . Already we can see a change coming over these heathen boys."—*Review and Herald, Oct. 8, 1914.*

The lives of Brother and Sister Parker made a deep impression on the cannibals of the New Hebrides. They had seen white men before, traders who sold them rum, rifles, and bullets. But the missionaries were different. And finally these savage islanders decided to give up rum and vote their island dry. That was encouraging. But alas, a university man from England, who came to study these savages in their native state, endeavored to counteract the influence of the missionary, and he was successful to the extent that he had to flee for his life. It took time to regain what had been lost through the conflicting influences of the white visitors. But finally a mission home, a schoolhouse, and a church stood in these islands as monuments of the victory of the third angel's message.

Before Elder Parker was compelled by a severe attack of fever to leave the island, he visited the Big Nambus — a raw heathen, cannibal tribe — a number of times. On his last visit he shook hands with the chief, and told him he would have to leave.

"But I am going to send you another man," Brother Parker promised. "I hope you will be good to him."

"You walk along here; you save. You my brother. I take care of you. We love God," said the chief as he clung to Brother Parker and begged him to come back.

So the transformation had started which promised a brighter future for our work in the New Hebrides. And that brighter day

seemed to have dawned when in 1919 Brother and Sister Norman Wiles, young Missionary Volunteers from Australia, settled among the Big Nambus cannibals, whose chief had been calling for a missionary ever since Brother Parker's visit to his tribe. But before the first fruits could be gathered, the black-water fever claimed Brother Wiles for its victim. That left a missionary's grave in the New Hebrides, and sent a young widow to her homeland, while the great need of the Big Nambus continued to plead for others to risk their lives in leading them to the only Saviour of men.

Later Brother Parker returned to that field.

SOUL-WINNING IN THE SOLOMON ISLANDS

If you ever forget the wonderful transforming power of the gospel, take time to read the story of our work in the Solomon Islands. There we find another modern miracle in missions. God's Spirit has worked mightily. The truth has been setting those natives free from their terrible habits of head-hunting and a hundred other evil ways. Spiritism is one of the curses from which they have needed deliverance, and they have found their deliverance in prayer. Although scarcely more than half emerged from heathenism, they have caught a glimpse of Jesus, and found liberty in calling upon the name that saves. The Solomon Islanders have been proving to every observer the infallibility of the text, "Ye shall know the truth, and the truth shall make you free."

The work was started in the Solomon Islands in 1914 by Elder G. F. Jones, who had long been in soul-winning work in the island world. He and his wife cruised along the coast, living in their launch as the safest place for them while among those savages. Finally a canoe came out to the launch. That was the beginning of a friendly acquaintance. Soon the missionary obtained permission to land. Before long Brother D. Nicholson and others joined them. God wondrously blessed the preaching of His word. The islanders heard, and somehow the Spirit Himself must have interpreted the saving message to their hearts, for they pressed into "the ark of safety" with miraculous rapidity. At the General Conference held in 1918, Elder C. H. Watson, president of the Australasian Union, in reporting the work of Elder Jones and others who joined him later in the Solomon Islands, said:

"Brother Jones sent out a message to the believers in the Solomon Islands to come together for a camp-meeting of five days, and 350 Sabbath keeping people came at the call. They came in their little shell canoes, over the seas from as far as those canoes could bring them. Had all been able to get there, 700 would have come at the call."—*General Conference Bulletin, 1918, p. 85.*

About this time one of the young natives from the island went to Australia to plead for more missionaries. He closed his appeal in one church with:

"You have everything; we have nothing. You live; we are dying. You have light; we are a people of dark minds. O sirs, won't you send us missionaries?"

Said Elder Watson, in telling of the incident:

"He represents now 1,300 islanders, listed as regular Sabbath school members, won from the heathenism of the Solomons in the last seven years. That young man is now in charge of a mission station on an island of his home group, and he there has a large church raised up from the one-time head-hunters of the Solomons. We have a large number of native workers just like him, who are doing the same work, and who, like him, were heathen without God and without hope seven years ago."—*Sermon in Washington, D. C., 1921.*

In 1923 there were in the Solomon group six churches, with a membership of 215; their Sabbath schools numbered thirty-nine, with an aggregate membership of 1,653.

SOWING AND REAPING

So in the great field over which the Southern Cross beams at night, the sowing and reaping go on. Many have been the sowers; and many the reapers too. Some have fallen, and here and there a missionary grave marks the progress made. But soon the harvest will be over, and the white-skinned sowers, with many dark-skinned reapers, shall come home together, bringing precious sheaves from the South Pacific. Then the faithful of all lands will meet, and then can be learned the unwritten stories of the triumphs of the cross in earth's dark corners.

"See the fields all white to harvest,
Islands waiting at the door,
Nations pleading for our coming,
Pleading now as ne'er before;
Superstition's night is passing,
Barriers, weakened, now give way,
While the heathen's night of darkness
Breaks before the gospel day."

CHAPTER XXVIII

THE SOUTHERN ASIA DIVISION

THE ENTERING WEDGE

THE story of our denominational work in that Gibraltar of heathenism which includes India, Burma, Ceylon, and a number of islands, begins with the colporteur. In 1893 Brethren William Lenker and A. T. Stroup pioneered the way among the English-speaking people in India with both medical and religious books. There were many of these Europeans there in business, and also many Indians who had learned English in the colleges and universities of India. Soon other workers followed the bookmen. Among the first recruits was Miss Georgia Burrus, a Bible worker from California. She reached Calcutta in 1894, and took up the study of Bengali, preparatory to doing zenana work, so called because the part of the Indian home occupied by the women is known as the zenana.

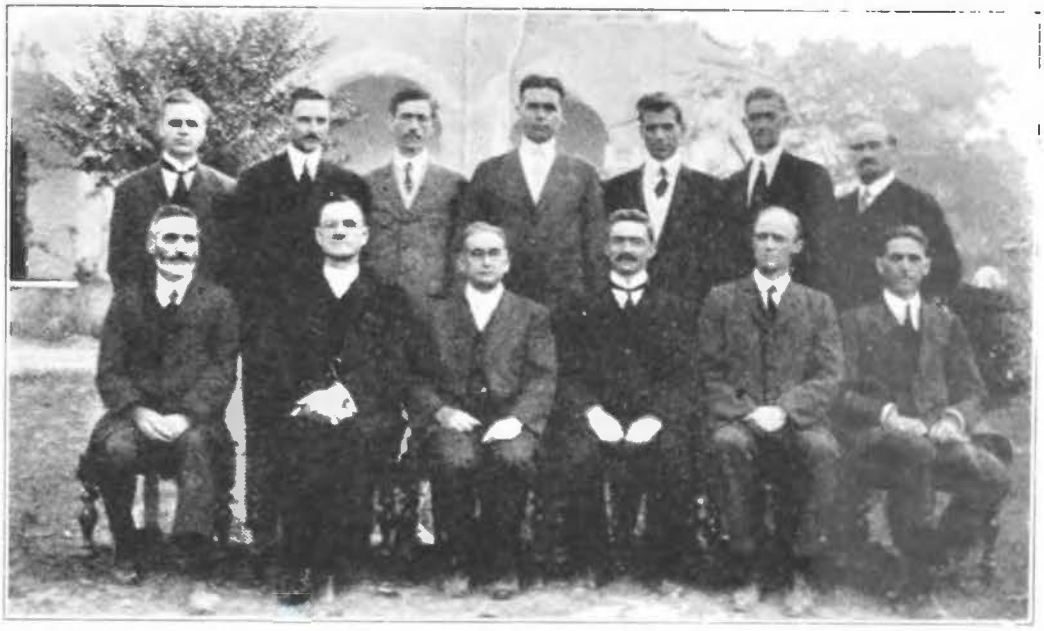
In 1895 a mission was opened in Calcutta by Elder and Mrs. D. A. Robinson, Americans who had spent a short time in Africa; and Miss Mae Taylor, who accompanied them, engaged in Bible work. Then came Brethren Ellery Robinson, Harry Armstrong, G. K. Owen, and R. W. Yeoman; and these, together with H. B. Meyers, who accepted the truth in India, greatly strengthened the book work; while Dr. O. G. Place, Brother G. P. Edwards, Dr. Elsie Merritt Miller, Misses Samantha Whiteis and Maggie Green, Drs. R. S. and Olive Ingersoll, later succeeded by Dr. H. C. Menkel, laid the foundation of our medical work. For a time Elder W. A. Spicer supervised the work in India; but in 1901 he was called to world-wide service, and Prof. J. L. Shaw took his place.

As soon as possible after our evangelistic workers reached Calcutta, public meetings were held in a theater. In 1898 the *Oriental Watchman* was started. And as the printed page and the earnest evangelist followed the consecrated colporteur into the field, believers were raised up, and English churches were established in various cities. An English school was opened in Mussoorie, up in the Himalayas. A school for native children was first located in Calcutta, and later moved to Karmatar. Medical work, which be-

gan in Calcutta, was later carried on in Simla, the summer capital, and in Mussoorie, Bombay, and elsewhere.

LENGTHENING THE CORDS AND STRENGTHENING THE STAKES

Our missionary activities were not long confined to the English language; for India alone has fifteen or twenty really major languages, and over one hundred of minor importance. Our work in the various languages of India began thus: Some of the Bengali people who had accepted the truth through English efforts, began working



A FEW OF THE WORKERS IN THE ORIENT

Front row, left to right: L. J. Burgess, J. E. Fulton, F. H. De Vinney, W. W. Fletcher, H. C. Menkel, M. D., A. H. Williams.
Back row: G. G. Lowry, I. F. Blue, R. D. Brisbin, C. F. Lowry, G. W. Pettit, M. M. Mattison, V. L. Mann, M. D.

for others. Bible readings were given in Bengali, and tracts were prepared. Among the first Bengali people who were thus won, was Grandfather Mookerjee, a descendant of Krishna Pal, William Carey's first convert. In 1900 Brother W. A. Barlow, who accepted the third angel's message in India, began work among the Santal people, one of the hill tribes, and in 1904 the first Santal converts were baptized.

And what about the zenana work which Miss Georgia Burrus came to do? Although the years have not brought many open conversions, much good has been accomplished for the lonely hearts of India that beat behind the walls of a zenana, where women live

such secluded lives that it is very difficult to get in touch with them. God has blessed Miss Burrus (now Mrs. L. J. Burgess) in giving her access to many zenanas and enabling her to light there the lamp of hope.

"Surely God must have sent you to me," said one of these sad-faced women as she opened her heart to Miss Burrus. "Do come again," she pleaded as her missionary friend was leaving. When Miss Burrus returned, the young woman's brother was at home; and he expressed his displeasure, ridiculing his sister for wanting to hear about the Christian religion.

"Don't mind anything he says. These words comfort my heart, and I want to hear more of them," said the brave little woman, turning to Miss Burrus. Then after speaking of her determination to learn to read, she continued: "Then when you are not here, I can read these words, and they will comfort my heart."

Another said to Miss Burrus, as her eyes filled with tears, "Mem-sahib, it makes my heart melt to hear of your Jesus. Come as often as you can and tell me about Him." And while many others behind zenana doors are waiting for the same good news, we rejoice that some have come out from the zenanas of India and gone forth into efficient service for the Master.

The message has not gone rapidly in India. By 1909, however, our missionaries were laboring in eight languages; and there were six churches, with 230 members, representing four nationalities. As the work grew, the field was divided, that under closer supervision more rapid progress and more thorough and intensive work might be possible. The 1925 Year Book reported sixty-three churches, with a total of 1,764 members.

And now, before touring the different parts of India, let us notice briefly some of the successful methods of missionary endeavor. We have seen the colporteur, the Bible worker, the teacher, the evangelist, and the medical missionary enter the field; and as we follow the development of the cause, we find these same workers at the head. Sometimes it is one and sometimes another that finds the key that unlocks the door to an unentered field or an unsaved heart.

We find that the medical work, for instance, which spread from Calcutta to other parts of India, has been the means of leading sinners to Christ and making friends for His cause. Our sanitariums are beacon lights. The one at Simla, the summer capital, and the one up in the mountains at Mussoorie, bring many government officials and leading Europeans in India in touch with our church. During recent years officials from Afghanistan have come in contact

with our medical work in India, and they urge that medical workers be sent to their country. But it is the mission dispensaries, and the itinerating missionary who combines the medical and evangelistic work in his services, that reach the masses in this field.

The mission schools, too, have been pioneers in our church activities in India; some of these we shall hear of as the story unfolds. And while the teacher and the medical missionary go forward, sometimes making room for the man with the book, and sometimes following where he has been, we find with them also the evangelist. The undiscourageable evangelist and the faithful, patient Bible worker hold a place of importance second to none in the great work of giving the gospel to India's 338,000,000 people. Then back of the advancing lines of missionaries is the growing publishing interest to which in recent years Brethren W. S. Mead, William A. Scott, C. L. Torrey, and others have given loyal service.

THE ADVENT MOVEMENT IN THE NORTHEAST

In the northeast, work has been conducted in the Bengali, Santali, and Oriya languages. We have already learned how the message entered the first two mentioned. Believers were added and new facilities were found for further advance. In time there was a Bengali magazine and other literature to help in soul-winning work among this people. One school has been opened for boys and another for girls. This helps to brighten the future with the hope of fresh recruits from India to help save her lost millions.

Brethren A. G. Watson, C. C. Kellar, John C. Little, and W. R. French, and Miss Della Burroway and others bade farewell to their homeland to help save the lost Bengalis. In 1910 Brother John C. Little fell a victim to the cholera scourge while itinerating up and down some of the many waterways in this part of India, that the gospel might go to those who know not the story of the cross, many of whom seem eager for something better than heathenism offers them.

Of the work among the Bengalis, Elder J. E. Fulton wrote in 1920:

"In this one mission there are forty villages where we have representatives. Some of these have had scarcely any labor as yet. Calls from the distant villages come in constantly. . . . Think of the situation! Twenty-five million people, one ordained minister [L. G. Mookerjee], and a few helpers! . . . There are many, many . . . canals, and all along the banks are thousands and tens of thousands of villages."—*Review and Herald, June 24, 1920.*

There has been some advancement during more recent years, but much remains to be done in this part of India's great mission field.

Since W. A. Barlow began work among the Santals more than twenty years ago, Brother and Sister R. H. Leech, both nurses, and others have entered this great harvest field. Sister Leech, whose grave there is a call for others to serve, said:

"Wherever we go in the cart, the people come running from the villages, begging us to visit some sick person. By the time we have prescribed for the patient inside the village, there is usually a large crowd waiting at the cart. After treating fifteen or twenty more, and giving a Bible lesson, we pass on."

Such seed sowing has brought results. A dispensary and two schools, one for boys and one for girls, at our headquarters in Karmatar, are monuments of progress among the Santal people.

It was one Sunday morning in 1921 that our workers unexpectedly found the latchstring that opened the door into Orissa. That morning, while one of our colporteurs was canvassing in Calcutta, a stranger to whom he showed his paper began to ask questions.

"Are you a Christian?" asked the stranger.

"Yes," replied the colporteur.

"Why do you sell papers on the Sabbath?" was the next question.

"I observed the true Sabbath yesterday," answered the colporteur.

At once the stranger's face expressed delight. He was an educated man from Orissa. Several years before he had renounced Hinduism for Christianity, and desiring to bring the gospel to his own people, he began a thorough study of the Bible. Soon he became puzzled over the Sabbath command. He could not harmonize the Bible instruction with the practice of his fellow Christians. Finally he learned of a people who observed the seventh day. He went to Calcutta to find them; and it was after ten days of searching, when he almost despaired of finding them, that he met our colporteur on that Sunday morning. Soon he was at the mission compound, studying with the evangelist the truth, which he gladly received and began to translate into Oriya, thus opening another door to many of India's millions in the northeast.

PROGRESS OF THE CAUSE IN THE NORTHWEST

Among the early landmarks of the message in the northwest, where Elder and Mrs. L. J. Burgess in 1906 began work in the Hindi language, were a mission, a dispensary, and an industrial school. The school was opened in 1910. Later, while Brother and Sister Burgess were on furlough, C. C. Belgrave, a young man from British Guiana, who was educated at our school in Mount Vernon, Ohio (U. S. A.), took charge of the school. This young man had studied

Hindi in his native land, and learned to use it by conversing with some of the thousands of Indians working on sugar plantations in British Guiana. By 1921 there were four vernacular schools in the United Provinces in Northwest India, where our workers were teaching the gospel in the Urdu and Hindi languages.

The dispensary work, early in charge of two nurses, Misses B. M. Kurtz and Belle Shryock, who were later joined by Mrs. Alice O'Connor, has also grown. Other dispensaries have been added. Later Dr. V. L. Mann from America took general oversight of the dispensary work in this part of India. In 1911 Miss Vera Chilton, who had previously been with another mission, began zenana work in this region. So our representatives are advancing in this large and difficult mission field. Brother F. W. Smith, in the Christmas number of the *Review and Herald,* 1919, said of it:

"Scattered here and there are some 3,000 or 4,000 villages. . . . At first sight it would appear that these villages are built in almost inaccessible places without reason; but closer inspection reveals the fact that a perennial spring has usually determined the situation of the village. The majority of these villages must be reached by rough mountain trails, and usually one must travel on foot, as a horse is useless on such paths."

At the gateway of our entrance into the Punjab section of India is a missionary's grave, reminding us of the price that many have paid for the privilege of giving the gospel to heathen lands. It is the resting-place of John Last, a zealous evangelist who was beaten by fanatical Mohammedans so that he died from his injuries. That was in 1911. Two years later came a call from a Christian minister, who, together with his flock, was not affiliated with any mission. He had met Elder S. A. Wellman, one of our missionaries, and through his efforts had begun to keep the Sabbath. That made him long for more of the truth. Dr. V. L. Mann and Elder Frank H. Loasby answered the call.

Of their early experiences here, Brother Loasby wrote in 1915:

"We take our outfit on the cart drawn by two oxen. Dr. Mann has no trouble in securing patients. He usually treats a hundred or more each day. Many come great distances for help. At night we hang up a sheet for the pictures on the mud wall of the village. After singing and prayer, we give a lecture on the life of Christ or some simple Bible story, illustrated by lantern pictures. We never fail to have an appreciative audience."—*Signs of the Times, Oct. 5, 1915.*

In this needy section of India, Dr. Mann and Elder Loasby erected a permanent dispensary and hospital. From this point, Brother Loasby went on about fifteen miles, and here, surrounded by many dangers and facing many difficulties, he has toiled on through the years, establishing a successful mission among the robber villages.

Going from the Punjab over to Bombay, where Elder G. F. Enoch, formerly of the West Indies, pioneered the way in 1907, we find still another language, the Marathi. Here considerable work has been done. A training school is conducted for the Marathi youth, and much medical missionary work has been done by our dispensaries. The reports for 1915 stated that 18,000 patients had been treated in the dispensary at Kalyan that year, to say nothing of the work in similar missions.

Not all our activities in this part of India have been in the Marathi. Some English-speaking people here have also accepted the truth taught them by Brethren Enoch, A. G. Kelsey, and others. In this presidency and other parts of North India, our missionaries have work in six of India's difficult languages.

SEEKING THE LOST IN SOUTH INDIA

And now we turn south to follow the footprints of our missionaries there. Elders H. E. Armstrong and G. K. Owen in 1904 began work among the English in Ceylon. While working there, they had an interesting visitor. One of the Tamils from South India told them of a people there keeping the Sabbath. Late in 1907 or early the next year, Elder J. S. James from America began work in this part of India. Before long other missionaries joined him. There were about a thousand Sabbath keepers in this place.

But while our workers rejoiced to see the true Sabbath observed by the people in this dark corner of India, they found so much error woven into their system of belief that there was no co-operative basis of association. Many of these people, however, seemed eager to learn, and the hearts of such furnished good soil for the seeds of truth. So the Nazareth Mission was opened near this settlement. Many have been drawn into the fold through our Nazareth school and dispensary; and among the believers who have been gathered from all classes, some are from this community of Sabbath keepers.

Just one experience will stand for many others, showing how our mission schools win people for God:

One day a Hindu father brought his boy to the school at Nazareth. "I will leave my boy here, but you must not teach him anything of your religion," he said.

"I cannot take him on such terms," the teacher replied.

Still, the father decided to leave the boy; and before the lad went home for his vacation, he had become a Christian. When school opened again, the father returned with his son. "My boy is entirely changed," he said. "I did not want him to become a Christian; but," he continued, "when I see what this religion has made of him, I am willing for him to be a Christian."

Thus, to know the truth is to love it, even in India. When the fruits of the Spirit are seen, that plant of divine origin is appreciated. The Nazareth Mission was not long our "Lone Star Mission" of South India. A little later our missionaries opened missions and schools in other localities. In fact, our work is now represented in Telugu, Malayalam, and Kanarese, as well as in the Tamil language. Yes, and over in Ceylon our workers who started in English have penetrated into the Singhalese. Elders V. E. Peugh, E. Morrow, G. G. Lowry, and E. D. Thomas, a Tamil school-teacher who accepted the truth, have been among the standard-bearers there.

IN THE LAND OF THE JUDSONS

Now let us turn to Burma, where Elder H. B. Meyers, who accepted the truth in India, did pioneer work with our books and as an evangelist. It must have been a tonic to his courage to meet a Sabbath keeper in Burma soon after he reached that field. She was a Burmese woman who by reading her Bible had been persuaded that the Sabbath was holy, and had begun to keep it without knowing of any other Christian observing it. Soon after Brother Meyers began his labors in Burma, this woman's brother, Maung Maung, was converted. He gave up a good government position, and for two years preached the gospel among his own people, supporting himself. A company of Sabbath keepers grew up. In 1904 he attended a general meeting in Calcutta, pleading for permanent work to be started in Burma. The workers could not turn a deaf ear to this Macedonian call; therefore, stepping out by faith, they strengthened their stakes and lengthened their cords to include a new mission in Burma.

Elders Heber H. Votaw and L. F. Hansen were sent to answer this call; and a mission was established in a suburb of Rangoon. There was a good interest from the first, and before long a church was organized. A Burmese paper and other literature were printed. An English business man, A. H. Williams, the author of our Junior Reading Course book, "Afoot and Afloat in Burma," closed up his business and became a strong worker in the cause. Brethren Robert A. Beckner and C. F. Lowry are among those who went from America to this field. Brother Lowry served only a short time, when he fell at his post, a victim of smallpox; and Sister R. A. Beckner, a faithful medical missionary, was driven from the field by a fatal disease, and died in America while hoping and praying for strength to return to Burma. Dr. Ollie Oberholtzer (later Dr. Tornblad), F. A. Wyman, and others served here as medical missionaries. By getting new recruits from abroad and adding believers gathered in

Burma, our thin line of missionaries has advanced into many unentered areas. We now have work among the Burmese, Shans, Telugus, Karens, and Chins. In 1920, after Brother R. A. Beckner had baptized our first Chin believer, he wrote: "It means a new tongue in which to talk and sing the third angel's message."

The half cannot be told about our work in Burma, so with a brief visit to the Meiktila Technical School, about 300 miles north of Rangoon, we must bid adieu to the "Land of Pagodas." The



VINCENT HILL SCHOOL, MUSSOORIE, INDIA

origin of this school is unusually interesting. The seeds of truth were first sown in Meiktila by a telegraph operator who became sufficiently interested in our message while in Rangoon to carry our literature to Meiktila. This reading matter he distributed, and soon others became even more interested than he himself. When Elder Votaw visited this field, a company of believers were soon gathered. One of the members, a government official, told his Buddhist official acquaintances about our plans of industrial schools, and so Buddhists there invited our missionaries to establish such a school among them.

This call for a school our workers in Burma sent over to America with an appeal for a teacher. Robert B. Thurber responded. Later A. H. Williams took charge of the school, followed by Don C. Ludington. God has blessed this enterprise, and the school has won gen-

eral favor. "The government inspector recognized the school as doing the kind of work in technical training that educational councils had discussed, but which they had concluded could not be done in Burma." While it is shedding abroad the light of Bible truth, it is also training the youth in various pursuits,— agriculture, the manufacture of furniture, shoes, and cloth. A number of Burmese youth who came to this school as untrained Buddhists have gone forth as skilled Christian workers.

MANY FROM THIS GIBRALTAR OF HEATHENISM

This is a hurried glimpse of our work among the more than 320,000,000 people in the Southern Asia Division, 95 per cent of whom still cling to Hinduism, Mohammedanism, or Buddhism. By the close of 1924 our membership had reached 1,764. Three years earlier than that our workers, with tongue and printed page, were proclaiming the gospel in sixteen different languages. There were thirty-six Seventh-day Adventist schools of all grades, with 1,585 Indian youth enrolled, while ten Missionary Volunteer Societies were training almost 500 of them in service; ninety-six Sabbath schools, with a membership of 2,210, were deepening the love of old and young in the blessed truth that unites the hearts of believers around the world. And with the growth of these phases of the work, the medical and publishing interests have kept pace. So the third angel's message is making progress in spite of wars without and political upheavals within.

Nor have hardships in that field deterred new recruits from enlisting. Many of them are sleeping in the land they went to serve. Workers have also been found in that country of heathen darkness. Such are A. H. Williams and L. G. Mookerjee. America, Europe, Australia, and even South America have helped to recruit the field. Among the many names woven into the history of our cause in India are those of E. H. Guilliard, one of the early evangelists; Mrs. Edith E. Bruce, a teacher and Bible worker who fell at her post; T. W. Rowe, for a time principal of the Mussoorie school; Miss Nora Reid, an untiring Bible worker; Miss Della Burroway, Bible worker and colporteur; W. E. Perrin, F. O. Raymond, C. E. Weaks, serving the publishing cause in various ways; S. A. Wellman, one of the General Department workers; H. H. Votaw, R. R. Cook, W. Carratt, R. P. Morris, M. M. Mattison, I. F. Blue, G. W. Pettit, J. M. Comer, F. H. and R. E. Loasby, men who have rendered both pioneer and administrative service; W. A. Spicer, J. L. Shaw, H. R. Salisbury, W. W. Miller, J. E. Fulton, W. W. Fletcher, and A. W. Cormack, general directors of the division. Shoulder to

shoulder with the men, women no less brave have served and sacrificed for India's millions. Their names brighten the record of the story of the cross in India as the reapers of the King of kings in this part of His harvest field are gathering sheaves for His garner.

What a great Pentecostal feast there will be when from every land and from the islands of the sea the faithful shall "come rejoicing, bringing in the sheaves"! And some of those who come from afar will have been gleaned in India, that stronghold of the heathenism that for millenniums has been wasting the man power and the material resources of the land where the Lone Star Mission for many years held up the only gospel torch; and from Burma, where Judson opened the door to Protestant missions.

"Far o'er the waters
From dark India's coral strand,
Where heathen darkness
Shrouds in night the land,
Comes a voice of pleading
For the gospel's glorious light
That can pierce the darkness
Of their heathen night."



FIELD DISPENSARY, INDIA

With Their Kits of Medical Supplies the Missionary Physician and His Assistants Minister Relief to Suffering Natives Who Come to Them.

CHAPTER XXIX

SEEKING THE LOST IN THE FAR EAST

ENTERING THE CELESTIAL KINGDOM

THE story of our work in the Far East goes back to 1887, when Brother Abram La Rue went to the island of Hongkong, just off the coast of China. He was a self-supporting missionary, and sold books, dried fruits, and health foods in the city of Hongkong and on ships that frequented that great commercial center. In this way he met his expenses while doing soul-winning work. From Hongkong he made extended trips to Shanghai, Japan, Borneo, Singapore, and even to Palestine, selling our literature on shipboard or in harbors wherever his ship stopped. Such pioneer work seemed rather strenuous for a man as old as Brother La Rue. He could well remember the thrills and fears his young heart felt at the time of the falling of the stars in 1833; he was past sixty-five when he became a foreign missionary.

But a greater zeal than that which in early manhood drew him away from his childhood home in New Jersey to search for gold in California and elsewhere, was urging him on in search of souls whom Christ gave His life to redeem. So he toiled on through the years, heeding not the infirmities of old age. Although his work was chiefly among people who could understand English, he printed two of our tracts which some Chinese who were deeply interested in the truth had translated for him. So he also made a beginning in giving the message to China in her own tongue. He longed to be spared for service till the Master's return; but this request the Father did not grant. However, it was not till after his eightieth birthday that this tireless worker fell at his post.

For years Brother La Rue had worked and waited, calling upon our people to lift up their eyes and behold China's great needs. Finally, in 1902, just a year before he died, Elder J. N. Anderson and his company reached Hongkong, where they found seven men of the British navy awaiting baptism. About the same time Brother and Sister E. H. Wilbur began work in Canton. Later the missionaries in Hongkong also went to Canton; and soon a school for boys and one for girls were started.

The next year a party of six medical missionaries, Drs. H. W. and Maude Miller, Drs. A. C. and Bertha Selmon, and Misses Carrie Erickson and Charlotte Simpson, both nurses, went to Central China. But Dr. Maude Miller was not long permitted to serve; and when she lay on her deathbed, she sent this message home: "I hope others will take up the burden." That appeal was effective. Others did take up the burden. And now we will follow briefly the growth of our work in the Celestial Kingdom under its present divisions of South, Central, North, East, and West China, and Manchurian Union Missions.

SEED SOWING IN SOUTH CHINA

The seeds sown in Canton when Brother and Sister E. H. Wilbur began work there, soon bore fruit, and in time a strong church was established. Here Miss Ida Thompson opened the Bethel school for girls, and a little later came an intermediate school for boys. From Hongkong, the headquarters of our work in South China, the truth has extended out into the dark heathenism around. In the Cantonese Mission alone, there were twelve stations in 1920. In 1924 we had in South China thirty-two churches, with a total of 2,154 members. Many Chinese have stepped out of the darkness into the glorious gospel light; and some of these have joined the army of soul-winners. For instance, our first ordained Cantonese minister opened a self-supporting dispensary, caring also for the church near by; while other native believers have been serving as colporteurs, Bible women, or evangelists.

Millions are hungering for something better than heathenism can offer them. One of these waiting millions had above the door of her home these words: "May the great truth come to this door." God heard the prayer that prompted that sign, and did not forget to answer it. After a while a worker found this home, and great indeed was the joy that the truth brought to that lonely heathen heart.

Another woman, whose hair was white with age, came to our school in Canton. She was a confirmed tobacco user. But somehow a desire for a better life had gripped her heart. She learned to read. Then one day she saw the heavenly light more clearly, and exclaimed, "O Miss, I will give up my evil habits." That was the beginning of a transformed life that burned out in cheerful, loving service for Him who had broken her bonds of sin and set her free.

A severe test came to one of our native believers in South China. He was a fisherman. Once when things went hard and his debts grew discouragingly large, he was tempted to work seven days a week to recover himself. But some of his fellow believers made his case a special subject of prayer, and God gave them their petition.

That very night this fisherman had an unheard-of catch of fish — enough to cancel his entire debt.

Back in Kwangsi, where our Chinese colporteurs had awakened an interest, Dr. Law Keem located in 1914. He found people anxious to hear the message, and a number of them became Sabbath keepers. This is a province without railroads; a land where there has been long-continued resistance to missionary endeavor, and where very few Protestant missionaries have been. Still, in 1920 Brother P. V. Thomas, our representative here, reported 100 believers and two schools for training young people.

"After this," said one of our Chinese farmer believers, "every ten loads of rice I have, I will give one to the Lord." And said a young girl who was perhaps equally determined to be honest with God, "From now on, every ten cash I get, I will take one out for God." This helps us to understand that the fruits of the Spirit are the same in China as in America.

It was Timothy Tay, a young Chinese who had accepted the truth in Singapore, that helped to pioneer the way into the Amoy section of South China. When he returned to China to study his mother tongue, that he might become a more efficient worker in God's cause, he said, "I have made up my mind that the Lord must give me one good faithful worker while I study in Amoy." That was the spirit in which he entered school; and God did not fail to enable him to reach his goal. He won Pastor N. K. Keh, a teacher in one of the theological schools, who tried to show Timothy what he considered the right way. But when Pastor Keh saw the truth, he accepted it and began to give it to others. He preached, wrote some literature, and created quite a stir in the community.

Soon Elders W. C. Hankins and B. L. Anderson, both from America, joined Brother Keh. A mission was started and a training school for workers opened. By 1920 this school had sent out about forty native workers,— evangelists, teachers, colporteurs, and Bible workers. Among the first to go forth from this school was Tan Hu. Although a pestilence cut short his life, he left in one village twenty persons who met every Sabbath to worship God. The light in Amoy has shone over into Formosa, and there a few have found the blessed hope.

Our work in Hakkaland was begun in 1909 by Brother J. P. Anderson, a young man from America. A year later Elder S. A. Nagel, also from America, crossed the deep to help in this work. Amid frequent revolutions, with many remarkable deliverances, our missionaries have pressed forward in soul-winning service. Mrs. J. P. Anderson had acquired the use of Cantonese and Wenli, and

upon going to Hakkaland she mastered the Hakka dialect and also Hoklo, the Swatow dialect, that she might be a channel for blessing many needy ones. She led out in school work, and was a strong factor in the mission work until she fell asleep in Jesus, Sept. 20, 1920.

God's blessing attended His servants in Hakkaland, and by 1920 the following report came to us:

"We have some books in Hakka, and only recently the whole Bible has been issued in our language. During these years since J. P. Anderson settled in Waichow, we have seen the work of present truth grow until ten of the fifteen districts have been entered. We plan to enter two more the coming year. There are among us a force of nearly forty who labor as preachers, teachers, and colporteurs. We have shared workers with other fields, thirteen having been given to Singapore, Canton, Swatow, and Shanghai. In 1916 our membership was 125. In the last four years we have added over 400; the present year is the best year of all, 205 having been baptized."—*Asiatic Division Outlook, December, 1920 (abridged).*

Just a visit from Brother Keh while his boat stopped at the wharves! but the seed of truth was sown, and soon the Macedonian call came from Swatow to help cultivate the growing interest. Brother Keh returned, and responded to a call to teach Bible for a time in a theological school there. The interest continued to grow. Mr. T. K. Ang, pastor of an independent church near Swatow, accepted the truth, and soon became a devoted, efficient leader in the third angel's message. Brethren W. C. Hankins, B. L. Anderson, and others from America have helped to build up the work in these regions. A school was opened in Swatow for training the youth, and a missionary boat was secured for visiting villages along the waterways. By 1920 there were about 300 believers, in thirty different places.

In 1913 Elder Keh, who had studied the Foochow dialect, entered Foochow, and God prospered his labors. By 1914 a church, a school for girls, and one for boys stood as monuments for the cause of God; and by 1920 Brother C. C. Morris, then in charge of the work, reported 255 baptized believers in the Foochow Mission.

So the sowing and the reaping go on while the missionaries press onward into new fields. Sometimes they go forth in tears, and not a few have given their lives for South China. Since the days when the graves of Brother La Rue and Dr. Maude Miller marked the beginning of the struggle, a number of other graves have bordered the path of advance. Brother E. H. Wilbur, who chose to die in the mission field; Mrs. Falconer, the wife of Dr. R. A. Falconer; Dr. Law Keem, a consecrated Chinese physician who found the truth in Honolulu; and still others rest from their labor. But none of those who have served, whether they have fallen in the battle or still toil on, have sacrificed in vain, for encouraging progress has been made.

GATHERING TREASURE IN CENTRAL CHINA

Many laborers have entered Central China since our six medical missionaries in 1903 pioneered the way into Honan. These first missionaries had the pleasure of winning some of their Chinese helpers, and this was a tonic to their courage as they pressed on through many difficulties. Early in the work in Honan, Elders F. A. Allum from Australia and J. J. Westrup from America joined the forces. In 1905 a small printing office began to print a monthly paper. Tracts and books, including a hymn book, were also published. At our general meeting held in 1907 the fifty Chinese Sabbath keepers present were an encouraging token of progress.

O. A. Hall, C. P. Lillie, Frederick Lee, R. F. Cottrell, O. J. Gibson, Esta Miller, M. G. Conger, D. S. Williams, Dr. D. E. Davenport, H. M. Blunden, Drs. Herbert and Mrs. James, and Miss Pauline Schilberg are among the workers who have come from different parts of the world to help save the lost in Honan.

The zeal of some of the believers won here, as in other fields, is very inspiring. Elder R. C. Porter, when vice-president for the Asiatic Division, met one of these devoted workers at a railway station one day. Elder Porter thus describes the incident:

"Returning from Peking to Shanghai, we saw an earnest Chinese worker selling papers at the station, going from window to window. We requested a . . . missionary to ask him where his papers were published.

"'At Shanghai,' he replied.

"'By what denomination?' I asked through the interpreter.

"'By the Seventh-day Adventists,' was the answer.

"Then we enjoyed an old-time love feast there on the platform of that railway station. . . . He had formerly been a . . . minister, but had accepted the truth a few months since, starting out at once to bear the message to his people. Wishing to reach out into unworked territory, he had loaded his wheelbarrow with literature at Yencheng, Honan, and wheeled it 300 miles to Chunte, where we met him."—*Review and Herald, Nov. 12, 1914.*

Brother Frederick Lee pictured another earnest believer, when he wrote as follows:

"One poor woman arrived at our general meeting Sabbath morning, the last day of the meeting. She had come nearly seventy miles. She started out with a wheelbarrow man, but he gave up and went back. She was not to be turned back, and walked, or rather hobbled, as these women must do with their bound and crippled feet. She arrived, having had little food the last three days. We had a baptism that Sabbath, and with tears this old lady came forward as a candidate. We took her aside, and it did not take long to decide favorably. Although nearly blind, she knew the truth thoroughly."—*Missionary Readings, May, 1919.*

Hunan is a sort of buffer state, being on the border where in time of rebellion the armies of the north and the south sway back and

forth. Our missionaries there have often been in great danger, but God has protected them. Elder P. J. Laird and his wife, Dr. Emma Perrine Laird, opened a school and a medical dispensary here in 1906. About three years later Elder R. F. Cottrell arrived in this field to labor. Literature has been scattered far and near. Some received it gladly, and by reading it have become hungry for more of the same blessed truth. In one place where Elder O. B. Kuhn, who came to the field later, was holding meetings, the interest was so great that sixty-five Chinese hired a room in which the native evangelist who remained could continue to study with them. Some of those who accepted the truth have endangered their own lives to give it to others.

"What a pity! What a pity!" exclaimed a party of Chinese when told they could not have a teacher. For three weeks they had traveled on foot or in rowboats to attend one of our institutes. They had become interested through our reading matter, and now that their appeal could not be answered favorably, they were deeply grieved. Finally, after studying the problem awhile, they said, "Here is this young man. We will leave him with you. Teach him all he can learn in a few months, and then let him return and bring us what he has learned." Such evidences of thirst and appreciation abound. We can give only an instance here and there.

The 1920 report from Hunan placed the membership at 340, with a thousand people under instruction in the message. At that time, aside from the young people in the six church schools, twenty of our Hunan youth were in school at Hankow, and twelve in Shanghai.

From Hunan the work spread to Hupeh, the province in which is Hankow. In this city of more than 2,000,000 inhabitants we now have the Hupeh Mission and Central China Union headquarters. Here Brethren F. A. Allum and Esta Miller began evangelistic work in 1911. Previous to this, some Chinese believers from Hunan had scattered our literature. Soon Elder Frederick Lee and Dr. A. G. Larson, and later Elder W. E. Strickland, also came to Hankow. The evangelistic work continued, and a medical dispensary was opened. Then came the death of Brother Esta Miller, who had given his young life to China. This was a great loss to the mission. During the revolution, when much of Hankow was burned, our mission went down in the fire. Still God's work survived. In 1920 Hupeh sent forty-four students to Hankow to school. That was exactly one fifth of the reported membership.

Until recently, about all the work in Kiangsi was done by Chinese colporteurs and evangelists. However, this province in 1920

reported three churches, with sixty members. And that year Brethren E. H. James, O. J. Gibson, and H. R. Dixon were sent to foster the work.

Over in Shensi, known as "the most ancient province in all China," the colporteur pioneered the way. This ancient province is called "the cradle of the Chinese race." In it was a kingdom named "Chin," whose history in Chinese chronology dates back beyond Isaiah. About 200 years before Isaiah said of the saved, "And these from the land of Sinim," Chin had a king on its throne. This is particularly interesting when we recall that, as generally agreed, Sinim in the Bible refers to China, the people of Sinim being the Sinese, or Chinese.

And we rejoice especially to learn that the last message of mercy is beginning to gather believers in this ancient land. The seed sown by the colporteurs took root, and in 1915 some who had read themselves into the truth wrote:

"O pastor, we want more help; and unless we have it, perhaps the little flock will scatter! Come, oh, come and visit us!"

Dr. Selmon and Brother Lee responded to this call, journeying many days over a road where travel for a thousand years or more had worn deep ruts in the plains. Finally they reached a community where Christians years before had settled to escape the famines that so frequently visit the eastern provinces. Here our missionaries found Sabbath keepers. Later Brother S. G. White located here. His family was often under fire when there was fighting in the capital.

But although there have been many hardships for our workers to endure, and many perils to face, especially in times of rebellion, the report of 1919 showed fifty-four members in this province, and throughout the entire Central China Union there were in 1924 twenty-four churches, with 1,346 members.

GATHERING SHEAVES IN EAST CHINA

Coming to the East China Union, we find the most thriving center of all our missionary activities in the Far East. Here in Shanghai are the headquarters of the Far Eastern Division, with its population of over 620,000,000. Here we find a publishing house, with about sixty employees; a college, with 200 students, who represent fourteen of the eighteen provinces of China, and Manchuria and Chosen as well. Here also an influential sanitarium, which for a time occupied the Chinese Red Cross hospital, is doing a great work in healing the sick and training nurses. These are some of the evidences of the progress made in giving the gospel to China's millions.

Shanghai, the chief commercial city of China, is also headquarters for the East China Union, which in 1924 reported twenty-five churches, with 1,053 baptized members. Sister Bothilde Miller, a nurse and Bible worker, was first to visit among the Chinese in Shanghai. Brother F. E. Stafford gave up a good position to enter the work there. Others followed, large evangelistic efforts were conducted, and a church was raised up. Sister Miller trained native Bible women to assist her as she extended her labors out into the surrounding villages. God greatly blessed her work, and several companies of believers sprang up. Chinese evangelists also co-operated. Brethren J. G. Gjording, George Harlow, H. O. Swartout, K. H. Wood, B. N. Roberts, H. H. Winslow, and others have also labored in East China. Says a report of 1921:

"We find precious metal wherever we go. As we receive more of the Holy Spirit, we shall see yet more wonderful things performed in the lives of these precious converts. At Nansiang, one of our aged sisters walks seven li (two and one-half miles) twice every week to the prayer and Sabbath meetings. She tells me she sometimes sees angels before her as she walks along the road. As this aged sister cannot read, I doubt not God in His goodness lets her get a glimpse of these heavenly beings. She surely walks and talks with God."—*Asiatic Division Outlook, January, 1921.*

Not until 1918 did any of our foreign workers reach southern Chekiang. At that time Brother G. L. Wilkinson settled in the chief city, and the next year he was joined by Brother F. P. Greiner. However, Chinese workers had been sowing the seed; and soon there were five churches, with over 300 members, in this field.

One of our Shanghai papers was the entering wedge into Anhwei. Friends in Honan sent it to a Pastor Han, who was leader of an independent church there. After reading it, he at once called for more information. Soon after this call reached our headquarters in China in 1909, Elder F. A. Allum and a native evangelist went to Anhwei, traveling for eight days through snow and wind and rain. After the evening service, which they held immediately upon their arrival, they studied with Pastor Han till three o'clock in the morning. Soon he became firmly established in the truth, and developed into a worker in the advent movement. Most of his flock accepted the truth with him, and almost immediately eight of their young men entered one of our schools. Some of these have become pioneer missionaries in different places.

Elder Frederick Lee was the first missionary to locate in this province. Brethren O. A. Hall and H. J. Doolittle and others followed him. At Nanking is the interdenominational language school for missionaries; so when our new recruits enter this school to study

the language, they come in contact with the work in Anhwei before taking up their special field of service, and this doubtless has contributed something toward the success of the work there.

OVERCOMING DIFFICULTIES IN NORTH CHINA

In North China we find Shantung, the birthplace of Confucius; and we rejoice to learn that at least one of the lineal descendants of that ancient sage has found in the gospel of Jesus Christ the power to transform a life unchanged through devotion to Confucianism. Others joined this convert in looking for the soon return of Jesus. Our work, however, is new in this part of China; in 1920 it had only about fifty believers. In a number of places the colporteurs have been scattering the pages of truth that create a hunger for the blessed gospel of which they speak. R. F. Cottrell, H. M. Blunden, Frederick Lee, F. E. Stafford, and some native evangelists are among the workers who have proclaimed the gospel of Christ in the land of Confucius. The civil war and the great famine that came in 1921 made our work more difficult than before.

But hindrances cannot stay the Almighty hand that is pledged to the finishing of the work, not only in this part of Sinim, but throughout the world. Believers continue to be added to the ranks, and they learn to know their God and the possibilities of prayer. It was up in this union, one year when crops were being burned for lack of rain, that some Chinese who had caught a glimpse of Jesus, desired to know if it would not be proper to ask God to send rain. The missionary then told them the story of Elijah, and led them in an earnest season of prayer. In a very short time the sky that had long been cloudless grew black, and the water came down in sheets. That miracle was witnessed by many in a village that had been hardened against Christianity, and soon some there were asking to be taught.

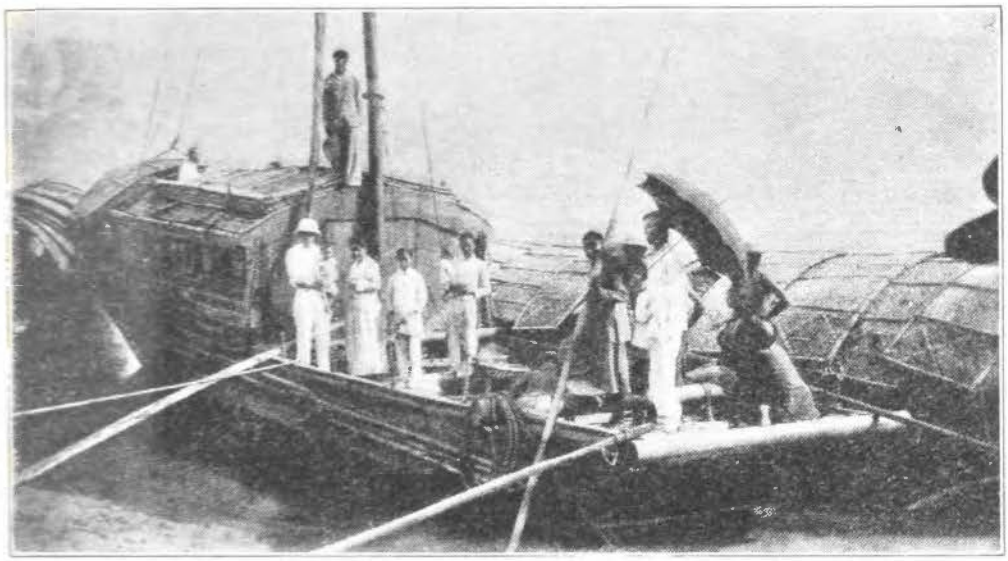
LIFE-SAVING STATIONS IN WEST CHINA

Some years ago our farthest outpost in the Orient was in West China, in Chungking, where Elders F. A. Allum and M. C. Warren opened a mission in 1914. It took them thirty-nine days, traveling in a house-boat up the river, to reach their destination. While locating the mission, they wrote:

"We are glad to be here. Since our work is now opened in Szechwan, it will not be a difficult thing to plant a station in Tibet, as the main road into Tibet lies through this province. Then, too, many of the people of Tibet speak the Mandarin language. Thus we can almost say that this last gospel message is at the door of Tibet."—*Review and Herald, Oct. 8, 1914.*

In time companies of believers were gathered in different places. The membership has grown through the years. So has the force of workers. E. L. Lutz, C. L. Blandford, Dr. J. N. Andrews, and other foreign laborers have joined the ranks; and some of the native believers have developed into workers.

After gaining a footing in Chungking, the line of missionary endeavor advanced westward to Chengtu, eleven days' journey by sedan chair. Here also a mission was located. A church was raised up, and some of the young native believers give promise of developing into good workers.



DR. AND MRS. J. N. ANDREWS ON THEIR HOUSEBOAT, BEGINNING THE LONG JOURNEY TO THE TIBETAN MISSION

Soon our workers at Chengtu pressed on to the very gates of Tibet, the great "closed land." Brethren Warren and Blandford and Dr. Andrews first went to explore the country and to make arrangements for locating another outpost. Later, when Dr. Andrews and his family were on their way to this station, their boat was wrecked and sunk; but escaping with their lives, they finally reached Tatsienlu. Soon a dispensary was opened, and by 1921 buildings for the mission were erected. The dispensary was popular from the first, with Tibetans as well as Chinese.

As soon as sufficient knowledge was gained of the Tibetan language to warrant translating, a chart of the law of God, with Bible texts in the border design, was prepared. One of these was placed on the wall of the dispensary; and many who come to receive medical help carry away with them at least a faint memory of the law

for true living. So while the medical phase of our work is making friends for the missionaries, seeds are being sown in Tibetan hearts, with the earnest prayer that they may bear fruit unto eternal life.

Two more provinces in China must be mentioned — Kweichow and Yunnan, to the southwest. The colporteurs sowed the seeds of truth here, and later Dr. Andrews, Brother Warren, and a native evangelist visited these provinces. They found some Sabbath keepers. In one place a cobbler was preaching the truth. In another place a man from among the hill tribes was calling others to repentance. This man was baptized in 1919. He represents the Miaotsze, a mountain tribe that, like many other heathen peoples, holds interesting traditions about creation and the flood.

SOUL-WINNING IN MANCHURIA

And now we must make a brief visit to Manchuria. Korean believers who moved across the border, were our first Seventh-day Adventists in Manchuria. In 1914, after spending some time in the language school at Shanghai, Brethren Bernhard Petersen and O. J. Grundset pioneered the way into this field. While they were still in language school, God sent a Manchurian down to our training school. He had learned about our doctrines through Russian brethren from Harbin, a city in Siberia near the Manchurian border, and having accepted the faith, he went to Shanghai to prepare himself for evangelistic work.

Here this man from Manchuria met the missionaries from America who were getting ready for service in his homeland. Again God had been working at both ends of the line that runs between the need and the supply. While He had been drawing workers across the deep to minister to Manchuria's need, He had also been preparing a helper and a teacher for these volunteers for service in this distant land.

That experience was a tonic to the faith of these new workers in the Orient, as they settled in this untried field. Colporteur and evangelistic efforts were the methods employed. In time a church was raised up in Mukden, and interest was awakened elsewhere. In 1920 the members of our Russian church at Harbin, who had been scattered during the World War, were gathered and the organization revived. That same year brought us our first Japanese converts in Manchuria; and by 1924 this field reported 205 members.

IN "THE SUNRISE KINGDOM"

Over in Japan, often called "The Sunrise Kingdom," we find the same transforming power working upon hearts. In 1896 Prof. W. C. Grainger went to Japan. With him was Brother T. H. Oko-

hira, a young Japanese who had accepted the truth in America. They opened a school and did Bible work. Their first converts were two promising young men in the army, Dr. Kawasaki and H. Kuniya. Brother Kuniya left the army to serve God according to the gospel light that had shone on his pathway. This embittered his father, who took the Bible Brother Kuniya had given him and tore it into shreds before his eyes. But before long God won the heart of this heathen father, and he came to rejoice in the blessed hope that cheers hearts in all lands.



NINE LITTLE JAPANESE CHRISTIANS, AND THEIR TEACHER

The year after our missionaries reached Japan, a church of thirteen was organized in Tokio, Japan's great educational center; and soon a monthly paper was started. Brother W. D. Burden, Professor Grainger's son-in-law, came to strengthen the slender staff of workers, but soon the force suffered a great loss in the death of Professor Grainger in 1899. The school work was interrupted. Still the Master did not forsake His work. Colporteurs and evangelists went forth to sow the seeds of truth. Among them was Brother Kuniya, who after a few years of study, decided to preach. "He had no money for traveling expenses," wrote Mrs. Grainger, "so he sold his boots and his watch. He went from place to place, preaching to hundreds of people. At one place he had a thousand present. The people gladly gave him his board, and also helped to defray his traveling expenses. He came home greatly encouraged."

Quite a host of reapers from America have labored in Japan. One of the early recruits was Prof. F. W. Field, who went in 1901 to take charge of the work. Two years later Drs. S. A. and Myrtle Lockwood opened a sanitarium in Kobe. Later Drs. Emma Perrine and W. C. Dunscombe connected with this institution. J. N. Herboltzheimer, H. F. Benson, P. A. Webber, F. H. De Vinney, B. P. Hoffman, A. N. Anderson, C. C. Hall, A. B. Cole, W. L. Foster, and others have responded to the Macedonian call from the island empire in the Orient.

Shoulder to shoulder with these foreign workers have stood a goodly number of faithful Japanese Christians. Missionaries like Brethren T. Kobayashi and S. Yamazaki, as well as Elder Okohira, one of the pioneers, Elder Kuniya, and Dr. Noma, one of our medical missionaries, who for a time operated a sanitarium and helped to train nurses for service,— these and still others have borne heavy burdens in the cause in Japan.

Although the work has gone slowly in Japan, souls are being sought out one by one. The little school started in Tokio has grown into a union training school. Near it is the printing office that sends forth soul-winning pages. "Steps to Christ" and "His Glorious Appearing" were among the first books translated. Japan was one of the first countries to translate the Morning Watch Calendar. Perhaps you recall the story about the Dutch Bible found floating in the harbor of Nagasaki; and if so, you will be interested to know that the daughter of Count Wakasa, who found it, is now a Seventh-day Adventist, and with us is looking for the speedy return of our Master. By the close of 1924 Japan reported nine organized churches, with 390 members. The earthquake that destroyed Tokio and Yokohama in September, 1923, visited sudden death upon multitudes in those cities. But somehow God in His great mercy preserved those who had learned to trust Him. So far as known, not one of our Sabbath keepers perished, though in some cases their property was destroyed. Our publishing house in Tokio was seriously damaged, but not beyond repair, and the equipment was only slightly hurt.

IN "THE HERMIT KINGDOM"

Crossing Korea Strait, we find ourselves in "The Hermit Kingdom." Hermit? Yes, once she was. Her coast and boundaries were guarded to keep out strangers. But in 1882 a treaty with the United States brought a change. Twenty-two years later a Korean accepted the third angel's message in Japan. He was passing our mission. The sign in front attracted his attention. Going in, he and Brother Kuniya had a very profitable visit, though they had to

do all their communicating in Chinese characters on a slate. The Korean came again. With him this time was a younger countryman. Finally the night before the older man was to leave, they studied the subject of baptism. This step, too, these earnest seekers for truth desired to take. So by the light of lanterns, the two men, our first Korean Sabbath keepers, were buried in baptism. The next day the older man sailed to Hawaii with his new-found treasure; and soon the younger, Song Fun Cho, returned to Korea, or Chosen, as it is more recently called.



GIRL STUDENTS AT OUR SOONAN, KOREA, TRAINING SCHOOL

Song Fun Cho was a true missionary. On the voyage back home, he met a Korean missionary returning from Honolulu. He told him of the new-found message. This missionary believed and obeyed, and now these two enthusiastic workers fairly made their homeland ring with the glad tidings of the coming King. Soon a deep interest was awakened, and a little later a letter was received in Kobe, Japan, which read:

"DEAR BROTHER,

"When you read this, hasten to take a boat and come to us. In your letter you wrote you cannot understand our language; but if God is with you, why need you fear?"

So Elder Kuniya went. Soon Professor Field joined him; and as a result of a few weeks' effort, four churches were organized, and soon companies were developed in several other places.

For a time the native Korean who found the truths of the third angel's message on his way home from Honolulu, looked after the work. But in a year or two Elder W. R. Smith and his wife settled in this field. Soon they were called upon to bury their daughter in the land they had come to serve. In 1908 Miss Mimi Scharffenberg went to Korea, where she gave her life unstintingly till compelled to return to America, where she died for the cause for which she had so nobly lived. Elder C. L. Butterfield and Dr. Riley Russell were also 1908 recruits to "The Land of Morning Calm."

With the arrival of Dr. Russell and his wife the medical work began. "When we alighted from the train," wrote the doctor, "there were patients waiting for us; and there have been others waiting for us most of the time since." "Twenty Thousand Patients in a Twenty-Dollar Building," was the title of Dr. Russell's first quadrennial report. There was great need of better facilities, and time exchanged the little hut for a small building with bathrooms, a dispensary, an office, treatment-rooms, and thirteen beds for patients. Nurses have also been trained for service elsewhere. Frequently the doctor went out on evangelistic tours, preaching the truth and baptizing believers.

The school work was permanently established when Brother Howard M. Lee and his wife's sister, Miss May Scott, opened the Soonan industrial school. One of its industries was the culture of silkworms.

The first printing was done in the school building. But soon after the headquarters were moved to Seoul, the publishing work was established there, with Miss Scharffenberg editing the Korean paper. The busy printing press and the faithful colporteurs have also done their share in keeping the truth in Korea "spreading like a blaze."

The passing years witnessed remarkable progress. New workers arrived to strengthen the advancing lines, H. A. Oberg, R. C. Wangerin, F. F. Mills, J. E. Riffel, L. I. Bowers, E. J. Urquhart, J. C. Klose, and C. W. Lee being among the recruits. Brethren Mills and Wangerin, however, were compelled to return to America, where they died after a brave struggle with the fatal disease that had fastened itself upon them while they were giving themselves unstintingly for the advancement of the work in this part of the Orient.

There have been many experiences in Chosen, as elsewhere, showing that the gospel is still "mighty to save." One of these special providences was seen when a heathen husband brought his afflicted wife to a Korean church with the request that the members pray for her. The story runs:

"Ere many days a change came. The poor woman claimed to speak for a number of evil spirits. 'Where will you send us?' these spirits at last asked, as the believers prayed to God to cast them out. They wished to go into other persons. The believers stoutly resisted this, and continued to pray that the evil spirits might be cast out. At last . . . the woman was seized with terrible crying and contortions, and when the crying ceased, was wholly delivered, and clear in her mind. The demons had left her. From that time on she has been faithful in serving God and in praising Him for what He has done for her. Peace and happiness now fill her heart."—*"Our Story of Missions," p. 368.*

WITH THE LIFE-SAVING CREWS IN MALAYSIA

Bidding farewell to Chosen, we turn south to the Malaysian Union. In this strongly Mohammedan field, with its trying climate, Elder F. A. Detamore, near the close of 1921, reported 553 members. By 1924 the number of baptized believers had increased to 1,206. But we must go back to the beginning of our story. It is Sumatra that answers first in our roll call in this union. Here a mission was opened at Padang in 1900 by Elder R. W. Munson. One of the early converts was Timothy Tay, who lived for a time in Elder Munson's home, and who later went to China to study. Through school and evangelistic efforts a church was established. An interest was aroused in the interior, and there Elder L. O. Pattison, who followed Elder Munson to this field, baptized a number, some of whom were converted from Mohammedanism.

One day Elder Munson met a man from Battakland, in northern Sumatra. He came to see about starting a Battak newspaper; but during his visit with Elder Munson he accepted the truth we love, and went home determined to find a way of giving his people the third angel's message. And he found it. Battakland was closed to foreign missionaries, save those granted permission to enter by the Dutch government. But young people from Battakland who had been trained in Singapore, went back to serve the Master in the homeland, and God has blessed their efforts with new converts.

In 1913 Immanuel Siregar, a Battak believer, started a school and obtained permission to bring in a foreign teacher the next year. By 1916 Brethren W. P. Barto and D. S. Kime pressed on toward the Battak frontier, where they opened a school and began evangelistic work among the Chinese and Malays. Soon a church was organized. Brethren B. Judge and J. S. Yates and other missionaries have helped in this interesting field, where many are still waiting for the good news of the kingdom.

Now let us call at Singapore. Here we find our Malaysian Union headquarters, a union training school, and a publishing house, whose forces are working to warn a field of many tongues. The great city

of Singapore alone uses about fifty languages and dialects. Our work has been carried forward in Chinese, Malay, and English. Missionary Volunteer Societies have been organized in these languages. Believers are found in several places.

The work in this cosmopolitan center dates back to 1904, when Elder G. F. Jones, a pioneer in the South Pacific, and R. E. Caldwell, a colporteur from Australia, entered Singapore. Among the volunteers who have come from other lands to help build up the



MALAYSIAN SIGNS PRESS, SINGAPORE, STRAITS SETTLEMENTS

work here are R. P. Montgomery, K. M. Adams, H. E. Sharp, V. E. Hendershot, W. E. Gillis, J. W. Rowland, Roger Altman, and Miss M. Yarnell. Brother A. R. Duckworth, another leader, accepted the message in Singapore.

Passing over to Java, we find another intensely interesting mission field. The story of our work here begins with the dawn of the twentieth century. About that time Sister E. H. Gates, in Australia, asked the United States consul in Batavia for names and addresses of citizens who might like good reading matter. He gladly complied with the request; and soon books and papers began to do pioneer work in Java. Not until 1906, however, did the missionary follow the literature. That year Elder George Teasdale and his family went to Java from Australia. With them was Miss Petra Tunheim, who had spent a short time in their homeland. When these workers entered Java, they found a Sabbath-keeping family from Singapore holding up the torch of truth in that dark island.

The white people in Java, who are chiefly from Holland, have generally been quite indifferent, and the fruits gathered from among the natives have not been abundant. Nevertheless, we now have two missions in Java, although restrictions similar to those encountered in Sumatra are found there. A small Malay paper has been printed. Believers have helped greatly to spread the truth, and colporteurs have scattered literature over the island among its 30,000,000 inhabitants. It was in this island that Brother R. T. Sisley, a self-supporting missionary from America, spent the last years of his life in devoted service. His faithfulness brought a number to Christ. Others who have labored in this neglected corner of His vineyard are J. W. Hofstra, R. W. Munson, I. C. Schmidt, A. Munson, and G. A. Wood. Miss Petra Tunheim, after long years of tireless service in Java, went to Shanghai to regain her health. Here she learned the Chinese language, and took an active part in the work, remaining four years. Answering a call from Java, she was joyfully returning to her labor there when she was stricken ill on the boat, and died at Singapore, in 1923.

Although not many believers have been gathered, it has been shown that the gospel has the same transforming power in Java as elsewhere. One glimpse of the genuine Christianity found here must suffice:

"In a village on the slopes of Mt. Klut lived an elderly Chinese woman, a member of our church. She earned a scanty living with her garden, and twice a year would come in to Surabaya with a bag of coppers, the tithe of her meager income. During the great eruption of Klut, in 1919, so many lives were lost in the villages that we gave the sister up as lost. Imagine the surprise at the mission when she came in with her bag of coppers. She told how the burning lava swept down the mountain, but parted just above her village, leaving it unharmed. The village was shrouded in darkness for several days, but as soon as she could make her way out over the *débris*, this sister's first thought was to bring in her tithe."—*"Our Story of Missions," p. 328.*

Lee Chong Miow, a Chinese colporteur from Singapore, pioneered the way into Borneo, followed by a Chinese evangelist. In 1913 Elder R. P. Montgomery, also from Singapore, began evangelistic work there. In a few months seven Chinese were baptized. By 1921 no converts among the Borneans had been reported, but the work was gaining a good foothold among the Chinese population. Dutch Borneo was still untouched.

Over in the Celebes where colporteurs have sold books, some are calling for "a living preacher." The Moluccas have also been visited by the man with the book. Siam has been entered on our list of missions. When our first canvasser to this field returned to

Singapore, he reported a company of Sabbath keepers. By 1919 Brethren F. A. Pratt and E. L. Longway opened a mission in Bangkok, and before long some Siamese literature was prepared.

IN THE PHILIPPINE ISLANDS

The Philippine Islands will be our next stop. Here, too, Brother R. A. Caldwell pioneered the way with English and Spanish books, in 1905. When Elder J. L. McElhany followed him with an evangelistic effort, he found a field ready to harvest. First our work was in English, but by 1908 a mission was opened for the Filipinos. In



PHILIPPINE PUBLISHING HOUSE, MANILA

speaking of the work of this mission at the General Conference of 1913, Brother L. V. Finster, who in 1908 began a long term of service in this field, said:

"Our first year was devoted to language study, and getting out some tracts in the Tagalog language. The second year we started some cottage meetings, speaking through an interpreter. Soon there were more calls than I could fill. Later I had a Bible school, which included many of the native pastors of Manila. Two years ago [1911] we organized our first church, with eighteen members. . . . Soon after this we pitched our first tent in Manila. Our attendance was good from the start. . . . We pitched our tent in three different places, with the same results. . . . One year later our membership had grown to one hundred, with many others keeping the Sabbath."—*General Conference Bulletin, 1913, pp. 179, 180.*

Soon a church building and a small printing office in Manila witnessed to the progress of the work. A paper was started in Tagalog. Before long another language was entered. Several small books and tracts were also put out. Philippine believers were trained for colporteur and evangelistic work. New recruits came to strengthen the advancing lines. Among these were Brethren E. M. Adams, F. G. Ashbaugh, R. E. Hay, Dr. Carlos Fattebert, S. W.

Munro, and G. H. Murrin, who have helped in pushing out into new fields and developing the work already begun. Prof. I. A. Steinel and O. F. Sevrens, who have led out in the educational work: Brother J. J. Strahle, leader in the book work; Elders S. E. Jackson and C. N. Woodward, union administrators, are other recruits to the ranks of laborers in the Philippines. These reapers, together with equally consecrated Philippine laborers, have been blessed with many sheaves.

From the island of Luzon, where Manila is located, our workers have gone on into other islands. In 1913 Brother Leon Roda, one of the Philippine evangelists, entered the northern part of Luzon; and four years later it was organized as a mission, with Elder Hay in charge. By 1924 the Philippine Union Mission reported eighty-nine organized churches, with a total of 4,690 baptized members.

Looking over the Philippines, we are constrained to thank God for the remarkable prosperity here enjoyed. In many places individuals and groups have begun to keep the Sabbath through reading. Now and then our missionaries learn of instances where persons have been warned in dreams not to oppose, but to investigate the message our workers bring. One day a pastor came from one of the back provinces with this story:

"One of his members had come to him impressed by a dream in which he had seen a dove descend from heaven and alight upon the fourth commandment. A glory shone out from that commandment. The pastor said, 'It may be the Lord has light for us in that commandment.' So they began to study their Bible. After a while the member said, 'Why, this says the seventh day is the Sabbath, and we keep the first day!' They began to search other parts of the Bible, and became convinced that the seventh day should be kept. The pastor then came all the long distance to Manila to get help. He spent a week in study, and went back to preach the coming of Christ and the call of Sabbath reform to his people."— *Signs of the Times, Oct. 5, 1915.*

And now, with this swift tour through the great mission field in the Orient, we must bid adieu to the Far East. Many workers have gone to this field, where Elder I. H. Evans, formerly treasurer of the General Conference, has led out in the work almost continuously since 1909; and God has greatly blessed their efforts. Twenty-five years ago there were only a few believers with Brother La Rue, while in 1924 there were more than 13,000 rejoicing in the blessed hope. But compared with the unwarned millions, "the far-flung battleline" in Asia is thin — thin indeed. Millions are sinking in the deadly sea of heathenism while waiting for the life-line that can reach unto the uttermost. The great need of the 500,000,000 in the Far East still calls for men and means. Who will respond?

APPENDIX

THE ADVENT MOVEMENT BY DECADES

At first we studied the work in its entirety; then it grew to such dimensions that in order to get a clearer comprehension of the whole, it was necessary to study it by phases of activity and by sections as to location. But let the chronological table remind you frequently that our work did not develop by phases, nor, generally speaking, by sections. Like a strong fabric, the progress of this work is all woven firmly together. Now a bit of new territory has been entered, and now a phase of new work has been undertaken. And so on until the earth has been encircled, and better and fuller plans have been laid for efficient service and for developing proficient workers.

THE FORMATIVE PERIOD, 1844-1854

First comes the formative period, when the disappointed believers, who were determined to be true to God at any cost, began to lay plans for reviving hope in the hopeless ones scattered far and wide, by explaining to them the cause for the disappointment. Some who had turned back to the world were reclaimed. Others joined the unorganized ranks of earnest believers. Gradually plans were developed to meet the needs of their growth. The elements were forming, as it were, for the strong organization to be assembled later.

1844 The great disappointment.
The Sabbath truth discovered, and the first Seventh-day Adventist church formed at Washington, N. H.
Light on the sanctuary.
1849 First paper published, *Present Truth*.
1852 *Youth's Instructor* first published.
First printing press purchased by Adventists.
1853 First laborers sent out at expense of a Seventh-day Adventist church.
First Sabbath school organized.
1854 First tent purchased for gospel work.
Charge made for our literature for the first time.

PERIOD OF ORGANIZATION, 1855-1864

With the growth in numbers came the need of organization, and with the need came also the plan. The second decade after the disappointment, saw an organization cut after a pattern given the pioneers in answer to prayer.

1855 Headquarters moved to Battle Creek, Mich.
First Seventh-day Adventist publishing house built.
1856 First French converts.
1859 The plan of "systematic benevolence" introduced.
Literature printed in Dutch and French.

1860 Name "Seventh-day Adventist" adopted.
1861 First Seventh-day Adventist Scandinavian church organized.
First conference formed, in Michigan.
Review and Herald Publishing Association (then known as the Seventh-day Adventist Publishing Association) organized in Battle Creek, Mich.
1863 General Conference organized and its first meeting held.
First testimony on health and temperance.
First steps in health reform taken.
Cards of recommendation issued to ministers.

PERIOD OF EXPANSION, 1865-1874

The horizon of Seventh-day Adventists began to recede more rapidly. Missionaries were sent to California by way of Panama, as there was then no transcontinental railroad. Workers were also pioneering into the Southern States. And just as the decade was slipping away, the line of missionary advance was stretched across the Atlantic to Europe.

1866 First sanitarium established at Battle Creek.
1868 First workers sent to California.
First camp-meeting held, in Michigan.
1869 First missionary society formed.
James Erzenberger came to America to plead for a missionary for Europe.
1870 *Advent Tidende* (Danish-Norwegian) published,— the first paper in any other language than English.
First conference tract society formed.
1871 Spirit of prophecy appealed for help for foreign field.
1872 Death of Joseph Bates.
Swedish paper first published.
The school, which grew into our first college, opened.
1874 J. N. Andrews, our first foreign missionary, went to Switzerland.

PERIOD OF INSTITUTIONAL DEVELOPMENT, 1875-1884

During this decade we find the work just begun in Europe spread to several countries. In Europe and America the work had now entered seven languages instead of one. By the close of the decade our membership had grown to 18,712. A number of institutions were formed among us, and to those already organized, this was a period of development.

1875 Pacific Press Publishing Association established at Oakland, Calif.
1876 France first heard the third angel's message.
Les Signes des Temps, our first French paper, published.
1877 J. G. Matteson, our first missionary to Scandinavia.
First State Sabbath school association organized.
First converts in Italy.
1878 First church organized in Scandinavia.
First camp-meeting Sabbath school held.
1879 First young people's society organized.
1880 First baptism in England.
Denmark Conference formed (first conference outside of America).
1881 First subscription book sold by G. A. King (beginning of our colporteur work).
Death of Elder James White.

1882 International Tract Society organized.
1883 Death of Elder J. N. Andrews.
1884 German paper, *Herold der Wahrheit*, started.
Beginning of foreign mission extension.

INTO THE REGIONS BEYOND, 1885-1894

Only in Europe had our work been planted outside of America up to this time. But in 1885 a company sailed for Australia, and before the decade closed, workers had gone to Africa, India, South America, the regions around the Gulf of Mexico, to China, and even to the South Sea islands, away out in the Pacific. And from seven languages the work had extended into twenty-two. Truly, the day of our great foreign missionary enterprise had dawned.

1885 Sabbath school made first gift to missions.
First missionaries sent to Australia.
1886 Work begun in Pitcairn.
Permanent work begun in New Zealand.
First church organized in Russia.
1887 First missionaries went to Africa.
First camp-meeting in Europe, held at Moss, Norway.
Brother La Rue went to China as a self-supporting missionary.
Colporteur work begun in British Guiana.
1888 First Sabbath keepers moved to South America.
Work begun in Tasmania.
1889 National Religious Liberty Association organized.
Permanent work begun in Germany.
First missionary to Turkey.
Work begun in Barbados, West Indies.
1890 "Pitcairn," our first missionary ship, built.
1891 Work begun in Argentina, South America.
1892 Permanent work begun in Central America.
First Testimony calling youth to definite work.
Our work begun in Finland.
Colporteurs entered Falkland Islands.
Organized work begun in Brazil.
First convert in Austria.
1893 Colporteurs entered India.
Work begun in Jamaica.
Work begun in Mexico.
Educational work begun in Australia.
Claremont (later Spion Kop) College opened in Africa.
1894 First Korean convert.
Work begun in Trinidad.
Work begun in Chile.
First camp-meeting in Australia.
Solusi, first heathen mission, founded in Africa.

PERIOD OF RECONSTRUCTION, 1895-1904

During this decade our membership reached 71,891, of whom 16,470 were outside of North America. In all lands workers were lengthening their cords and strengthening their stakes. During the last four years of this decade 207 new recruits went out to serve in foreign fields. Because

of the rapid growth of our work, it again became necessary to alter somewhat the denominational plans and policies. Union conferences were formed, and other changes made to distribute responsibilities, and to make possible more intensive work, under more direct supervision.

1895 Work begun for the colored people in America.
Publishing work begun in Hamburg, Germany.
First mission in India opened in Calcutta.
1896 Beginning of health work in Australia.
First missionary sent to Japan.
1897 Work begun in Belgium.
First missionaries went to Iceland.
First sanitarium started in Europe (Skodsborg).
1898 First mission opened in Bulgaria.
First missionary effort in Peru.
1899 Educational work begun in South America.
1900 Permanent work begun in Hungary.
Work begun in Sumatra.
Work begun in Virgin Islands, British West Indies.
1901 Young people's work connected with the General Conference.
First public effort in Scotland.
Work begun in Porto Rico.
A. G. Daniells elected president.
Southern Publishing Association started.
Organization of general departments begun.
1902 Review and Herald at Battle Creek burned.
1903 Removal of headquarters to Washington, D. C.
First workers sent to China by Mission Board.
First workers entered Spain.
1904 Permanent work begun for Rumanians.
Work begun in Portugal.
Colporteur entered Ecuador.

PERIOD OF GREAT MISSIONARY EXPANSION, 1905-1914

During this period our membership in North America reached 72,015; in other parts of the world it was 53,859. By 1906 our work was using nfty-two languages, and before the decade closed we were issuing literature in eighty-two. In the decade 1905-14 there went forth into foreign fields 900 laborers, an average of 96 a year, almost two every week. In the homeland and in the regions beyond a growing army was every year advancing to fill gaps in the rapidly advancing line of missionary endeavor.

1905 Colporteur work begun in the Philippines.
First missionary sent to Chosen (Korea).
Work begun in Haiti.
First church organized in Cuba.
Panama entered.
Permanent work begun in Peru.
Bureau of Home Missions organized.
1906 Australasian Union assumed the burden of giving the gospel to the South Sea Islands.
Printing office opened in Buenos Aires, Argentina.
School and dispensary work begun in Hunan, China.

1907 Work begun in Greece.
Young People's Department of Missionary Volunteers created at Gland, Switzerland, meeting.
First general meeting held in Europe.
School opened in Chosen (Korea).
Entered Santo Domingo, West Indies.
1908 English Morning Watch Calendar first published.
Work begun in New Guinea.
First mission established in the Philippines.
Guatemala entered.
1909 First fruit gathered in Turkestan.
1910 First worker entered Venezuela.
Work started in Uruguay.
1911 Tent-meeting held on Mt. Carmel in Palestine.
1912 First fruits gathered in Bolivia.
Sabbath school began giving all donations to missions.
Press Bureau established.
Work begun in New Hebrides.
1913 Inca Union Mission organized.
Home Missionary Department of the General Conference organized.
General Conference organized into divisions.
Evangelistic work begun in Borneo.
1914 Work begun in Tierra del Fuego.
Work begun in Solomon Islands.
Workers entered Manchuria.
Workers entered Chungking, China.

PERIOD OF 1915-1924

1915 Death of Mrs. E. G. White.
First General Missionary Volunteer and Educational Council held.
Work begun in Shensi, China.
Work begun in Salvador.
1916 South American Division Conference organized; O. Montgomery president.
1917 Academy opened in the Philippines.
Work begun in Chekiang, China.
1918 Mission established in Santo Domingo, West Indies.
1919 Mission located in Siam.
1920 First Chin convert in Burma.
Borders of Tibet reached.
1921 Training school opened in Haiti.
Training school opened in Canal Zone, Panama.
1922 January 7, Battle Creek Tabernacle burned.
W. A. Spicer chosen president of the General Conference.
Inter-American Division organized.
S. N. Haskell died October 9.
1923 J. O. Corliss died September 17.
Number of Seventh-day Adventists in world, 221,874; tithe, $4,814-554.87; mission offerings, home and foreign, $4,382,227.08.
1924 Death of J. N. Loughborough, April 7.

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